The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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ULTIMATE SECURITY

IT HAS always been the policy of THE COMMONWEAL to give those who disagree with us on any important issue of national or foreign policy every opportunity to present their views and opinions to our readers. We invite frank discussion on these highly important matters in the confident belief that we are thereby making a valuable contribution toward the clarification and ultimate solution of grave problems which torment the minds of all thoughtful people today.

Some weeks ago we expressed general agreement with the New York *Times* editorial which condemned our present neutrality policy and urged in its place a policy of cooperation with democratic nations. President Roosevelt recently affirmed this common-sense philosophy when, in his reply to Mr. Landon's pledge of support in the dangerous situations which now confront us, he emphasized the fact that we have always rejected every suggestion that ultimate security can be assured by closing our eyes to the fact that, whether we like it or not, we are part of a large world of other nations and peoples. As such, he declared, we owe some measure of cooperation and even leadership in maintaining standards of conduct helpful to the ultimate goal of general peace.

A few days ago we received a letter which summarizes very effectively the opposite point of view.

"The most important goal of any American foreign policy these days," our correspondent asserted, "is to keep out of the oriental mess. Strict neutrality in thought and action appears to be the surest way to achieve this end. Antagonizing boycotts, quarantines or joint intervention are incompatible with this policy. Hence it is to be deplored that the same factors and groups that successfully transformed Americans from a comparatively neutral citizenry into one crying for German blood in 1914-1917 are operating today to produce an anti-Japanese public opinion sufficiently powerful

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to support Anglo-American intervention. The same high-sounding slogans are being dragged out (international morality and law, democracy vs. autocracy, civilization vs. autocracy, civilization vs. barbarism, and so forth) to justify action against a power menacing British (and incidentally American) interests in China.

"In short," our correspondent concluded, "rigid neutrality in thought and action, public and private, seems to be the best guarantee of peace for America in a troubled world where international policies are determined by political and economic realities, not ideals."

The issue of isolation versus cooperation is thus fairly joined. Before discussing its more essential aspects, however, we would like to clear the ground of two minor arguments in favor of the isolationist policy. It has been said, for example, that international cooperation will inevitably align the United States on the side of Soviet Russia against the so-called Fascist powers. But Russia is not today and never has been a democracy. The ruthless blood purge now going on in that unhappy, terror-stricken land should certainly be sufficient warning against any sort of United Front with a government that is now at war against its own nationals.

Everything should be done, in our opinion, to destroy the fallacious notion that Europe can only be regarded as permanently divided into two hostile camps. We are far too prone to regard the Rome-Berlin axis, for example, as an enduring alliance that neither concessions, blandishments nor threats could possibly weaken. Furthermore, it has been our observation—and we offer it for what it may be worth—that Communism breeds Fascism and that Fascism, in turn, nourishes the Communist spirit of revolt. Something can be done in the field of international relations to uproot the menace of both Communism and Fascism. America can play an honorable and effective part in that necessary enterprise.

It has likewise been said that all the manifold advantages to be derived from cooperation will be seized by other nations and that the United States will be rewarded only by the comfortable feeling of having made a worth-while contribution to the cause of world peace. We are informed that increasing tension in the Far East has greatly accelerated efforts for a commercial accord between Great Britain and the United States, and that these efforts are receiving the hearty indorsement of independent, non-alliance states—Belgium, The Netherlands, Switzerland—which believe that such a treaty, by restoring international trade, would be the most successful single means of breaking up "fronts." Few Americans, we believe, will question the fact that not only the United States and Great Britain but all nations would benefit by this pact.

Approaching the issue more closely, we observe that during the past year special emphasis has been rightly placed upon the very great importance of cooperation in the United States between government and business, between capital and labor, between labor groups themselves, between races, between the three major faiths which affirm belief in a Supreme Being. We subscribe to the sound American thesis that we should not permit legitimate differences of opinion as to political events or policies to create mutual suspicions of insincerity or issue in unfriendly relations among the many religious and racial groups that compose our common citizenship. We champion the principle of the brotherhood of all men based upon the Fatherhood of God.

Why should these principles be circumscribed by our territorial frontiers? Why should we advocate cooperation in national affairs but shrink from the extension of these same principles to the field of international affairs? The essential brotherhood of all men should not be interpreted in the very narrow sense of including North Americans and Latin Americans but not Europeans. We are not advocating blind cooperation with all powers under any and all circumstances; but we do feel that there does exist a Christian and democratic code of mutual helpfulness which should receive the support of all nations interested in the maintenance and preservation of the decent, civilized way of life.

But what of that nation which has flagrantly violated fundamental American rights? We are convinced that firm measures are necessary at this time in order to preserve our country against much greater dangers later on. A policy of retreat, such as the fantastic Ludlow resolution, would, in the words of Chairman Pittman of the Senate Foreign Relations Committee, "destroy the prestige of our government and would encourage every military power, bent on conquest, to continue encroachments on the liberty of our citizens and their rights within the world to the point where physical resistance would inevitably result."

We regret that we are unable to agree with our correspondent. As we view the question, a policy of strict neutrality and isolation would only tend to banish the hope of a new world order in which the United States and other nations may achieve that sense of security from outside aggression that is the very corner-stone of genuine progress.

We do not favor blind support of the existing status quo. As we emphasized in our last editorial, the democracies should consider very carefully whether they themselves have not violated those objective laws of justice and charity which govern the relations between peoples and nations and which have never in the world's long history been outraged without terrible consequences.

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Week by Week

IN A RECENT press conference President Roosevelt charged that a fear psychology was being deliberately fostered by a minority of business men and a large percentage of newspapers. He apparently is of the opinion that Big Business is unwilling to cooperate with government in checking the current recession. Assistant Attorney General Jackson sharply criticized monopolists who by profiteering have "simply priced themselves out of the market, and priced themselves into a slump." This sudden revival of New Deal hostility toward Big Business was paralleled by the lamentable failure of the A.F.L. and the C.I.O. to come to some equitable agreement. The nation is thus confronted with the deplorable prospect of renewed clashes between the two militant groups, involving intensification of inter-union boycotts and jurisdictional disputes. We concur in the opinion of the National Labor Relations Board that the Ford Motor Company was guilty of unfair labor practises. The board found that the company had formed and used a vigilante organization to prevent employees from joining a union of their own choice and that organizers, attempting to distribute union literature to employees, had been driven from the plant entrances and, in some cases, seriously injured. Having studied the first of four formal reports of the La Follette Civil Liberties Committee regarding industrial espionage, we favor in principle such appropriate legislation as may be necessary to outlaw the industrial spy and thus make possible the realization of the right of collective bargaining in American industry.

The Trend of Events

THE OFFICIAL reports of Lieutenant Commander Hughes of the Panay and of the Naval Court of Inquiry, which conducted a thorough investigation of the bombing and sinking of that vessel by Japanese military and naval forces, reveal that the outrageous attack was premeditated and carried out in a savage and brutal manner. The most recent apology of the Japanese Foreign Office received by our government does not assert that the barbarous incident was brought directly to the attention of Emperor Hirohito. It is most vague as to the punishment meted out to all those responsible for the unprovoked attack. It still blindly insists that the attack on the Panay and other vessels of the United States "was due to a mistake." We trust that Japan will earnestly study the last paragraph of Secretary of State Hull's prompt note of acceptance which expressed the earnest hope of our government that "the steps which the Japanese government has taken will prove effective toward preventing any further attacks upon or unlawful interference by Japanese authorities or forces with American nationals, interests or property in China."

IN THE vastly tragic Christmas address of Pope Pius XI to the College of Cardinals things were called "by their true names": a fact and the merits and principles of the case. "In Germany, in fact, there is religious persecution. It is a persecution that lacks neither the brutality of violence nor the pressure of cunning and falsehood. . . . People say the Catholic religion is no longer the Catholic religion but is politics, and this pretext is taken to justify a persecution that is represented not as persecution but as a maneuver of defense. . . . If we are engaged in politics, as we are accused of being, there perhaps would be a place also for us, however small and insignificant, amid all this talk of armaments and of war. No, the Supreme Pontiff has no need to go that far. My kingdom is not of this world. We are not in politics. . . . We wish to repeat and loudly protest before all the world: We are not engaged in politics. . . . Admittedly we affirm that every citizen must obey the laws of God, the laws of Christ, in his civil life. But is this politics or is this religion? It is most certainly not politics. We desire that in the civil, human and social life of all citizens the rights of God, which are the rights of the soul, be respected. . . . If anyone has thought or said otherwise he is against truth. . . . Everyone knows it, and all those can see it who wish to see." This unhappy part of a Christmas message should be considered not only in Germany. It is a world-wide appeal for the good-will of Christmas. Men of good-will "wish to see." Half of us seem reluctant to see in order to attack more ruthlessly and totally one temporal order of society, and half in order to involve the Church in our own political defense against national and economic enemies of that order. In such conditions peace certainly does not come to earth.

The Pope and Politics

WE ARE more accustomed in this country, unhappily, to reading statistics about high maternity mortality than to reading what has been done about it. The nation's 1935 figure for deaths at birth of mothers and babies was 160,000, and expert conjecture has designated these deaths as having been about two-thirds preventable. This truly appalling condition is not now being discovered for the first time. For a number of years the medical profession has been sounding a warning, and one survey after another has been conducted under authoritative auspices to uncover, if possible, the reasons for

All the Mothers Lived

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our high incidence of deaths at birth, and to devise remedies. It has been generally accepted that the first cause is lack of pre-natal care, and the second instrument delivery. We have as yet in this country no effective substitute for the expert midwifery found in Europe, although visiting nurses are coming more and more to do the same work. It is possible that this condition has some relation to the high percentage of mechanically aided deliveries, although it must be admitted that the famous "national tempo" is on the side of hastening the normally slow processes of birth. In any event, the toll has been grim. Welcome, therefore, is the news of a year's successful experimentation in Washington County, Iowa, where under benefit of a program participated in by federal, state and local authorities, very few babies have died at birth, and no mothers at all have died. The program involved pre-natal examinations at regular intervals by the physicians of the county, and the services of two full-time public health nurses. The cost of this remarkable demonstration was $7,000, which in this instance was furnished by the federal government and administered by the state health department. We do not think, as the good example spreads, that it will be necessary for the federal government to underwrite this vital saving; the localities should and must take hold, once they appreciate what can be done. But among the many experiments carried on from Washington, none, we are confident, will be saluted with more gratitude than this one.

Licenses for Safety

IT HAS been recognized how very important it is to incorporate a special safety-education for children in the campaign to reduce motor accidents. Useful and telling work has been done in that regard by numerous schools and clubs throughout the country. In New York itself, a distinct relation has been noted between the lowering of the accident curve and the rise of intelligent instruction in the schools on the subject of pedestrian caution. The latest addition to the data on what can be done in this regard comes from Glassboro, New Jersey, where the public school has worked out a system of pedestrian licenses for pupils. Care is taken to enumerate and explain the rules for safe walking on motor-infested streets, and to see that these rules are understood. Upon receipt of his promise to observe them, a license is then issued to each child, to be carried to and from school. Every violation of the promise is signalized by a hole punched in his license; two holes automatically suspend it. The State Motor Vehicle Commissioner has commended the Glassboro school for this idea. To us it seems so admirable a device for enlisting the cooperation of youngsters that we wonder if it cannot be adapted to wider uses.

Christianity on the Campus

THE COUNCIL OF CHURCH BOARDS OF EDUCATION of Washington has issued a report on the religious preferences of 828,071 students from 1,340 institutions of higher education, 91.9 percent of the total number. "We wish to affirm," the secretary of the council writes, "that college youths have not lost their faith as some would have us believe." Eighty-eight and three-tenths percent of the students expressed a definite religious preference; 5.5 percent had no preference; and no information was received on 6.2 percent. The greatest number of students, or 18.89 percent of them, were Methodists; second were Catholics, with 122,786, or 14.83 percent; Baptists, 99,219; Presbyterian, 88,473; and Christian-Congregational, 48,354. Perhaps the most interesting observation was that "the evidence of this survey abundantly supports the conclusion that, if students are not interested in the services of the Church and in religious service, most of the disinterest started before they went to college or university." The conclusion apparently drawn by the council seems to us rather one-sided. Emphasis is placed on the opportunity the college and university campus holds for the Churches. Certainly this opportunity must be seized, but the warning about disinterest starting before college would seem to point with more insistence to increased activity where the danger is greater, in the secondary school. Perhaps it is in the college where "Christian youth" may be "molded into leaders," but it is the secondary school which must furnish this Christian youth in the first place.

Private Philanthropy

STATISTICS and charts presented at the recent conference of the National Committee for Religion and Welfare Recovery showed that although there was an increase of more than 61 percent in our national income for 1936 over that of 1932 and a cumulative increase of $48,718,000,000 since 1932, the American public has actually decreased its gifts since 1932 for support of churches by 30 percent. Simultaneously expenditures for jewelry, army and navy, theatres, cigarettes, automobiles, whisky, radio and beer have soared to increases varying from 25 percent to 317 percent. Much has been said and written concerning the necessity of a spiritual and moral awakening in the United States. It would appear, however, that we are very much remiss in contributing toward the maintenance and extension of those agencies which are doing such magnificent work in trying to accomplish that very end. Every effort must be made to convince our people that government cannot and should not take the place of brotherhood and private philanthropy.

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HAITI VS. SANTO DOMINGO

By JOSEPH B. CODE

FEW PEOPLE are aware of the underlying causes of the recent disturbances in Haiti and Santo Domingo. Our American newspapers carried stories of reported massacres on the Haiti-Santo Domingo border, but few if any suggested the reasons for the atrocities. There was some talk of a border dispute, but anyone familiar with the history of these two countries knows that the difficulties are more deep-rooted.

To understand the nature of these difficulties one must go back to the very beginnings of Hispaniola, or as it became known in 1508, Santo Domingo. The aborigines had so dwindled in numbers by 1517 that the Spaniards, who had settled on the island after its discovery by Columbus, December 6, 1492, began to import Negro slaves from Africa. There was a certain amount of intermarriage between blacks and whites, but generally the former were held in complete subjection. The tales of riches to be found on the mainland drained the island of the greater part of its best citizens; the island itself, poorly defended, became the prey of pirates, especially of the "gentlemen adventurers of England," and the French began to establish settlements along the western coast. In 1697, the western half of the island was ceded to France by the Peace of Ryswijck and given the name of St. Dominique. Entering upon an era of prosperity it became the paradise of the Antilles. Regular passenger traffic was established between New York and Port au Prince, the capital, and commerce was carried on between the island and ports of Florida, Georgia and the Carolinas. Just as rapidly as Haiti advanced Santo Domingo declined, due chiefly to its poor administration by the Spanish officials. In 1740, however, the country entered upon a new era of prosperity by the opening of port facilities. But meanwhile the boundary between the two sections of the island was not agreed upon. This was the beginning of one of the present elements of discord.

More serious and fundamental, however, is that of the enmity which has existed from the earliest days between the whites and the Negroes. When the French Revolution brought French citizenship to the whites of St. Dominique the blacks revolted and for several years carried on a reign of terror. In 1793, the French government abolished slavery and two years later gained possession of the whole island. In the meantime the famous Negro, Toussaint L'Ouverture, engaged in an open rebellion against the whites and in 1800 proclaimed himself dictator, declared the country free of France and gave it a constitution. Later he was subdued by General Le Clerc, Napoleon's brother-in-law, but shortly afterward the Negroes declared the island free under the presidency of another Negro, General Dessalines. Not satisfied with the title of "President," Dessalines assumed the title of "Emperor." Another reign of terror followed for the whites. Dessalines was finally assassinated in 1806 in a conspiracy under Christophe and Pétion.

Then came a civil war which ended only in 1811 when Christophe established another Negro state in the north, with himself as king under the title of Henry I, and Pétion founded a mulatto republic in the southern part of the island, with himself as president. In 1806, Spain had reconquered the part she had ceded to France in 1795. Christophe's bloody reign lasted until he committed suicide in 1820. His successor was General Boyer who ruled as president and who in 1822 united all three parts of the island. He was driven out, however, in 1843, and a dictator was set up in the person of Charles Hérard. A year later, the eastern part of the island declared itself the independent Dominican Republic, distinct from that part ruled over by the black president, Soulouque, who in time, as Faustin I, proclaimed himself emperor. He was dethroned in 1859, Haiti at that time becoming a republic.

Since then the two countries have been bad neighbors, and yet not merely because of the boundary trouble. The difficulty extends beyond 1844, when on February 28 Juan Pablo Duarte rose against the black Soulouque of Haiti and won for himself the title of the George Washington of the Dominican Republic. Race hatred is the real evil, and so long as the two races preserve the enmity with which they have regarded each other for over a century the present atrocities will continue. Whites will be murdered by blacks, and blacks by whites, until there is a change of attitude on the part of both races.

Complicating the situation is the overpopulation from which Haiti is suffering. About 2,500,000 people are living in a density of more than 200 to a square mile, 99 percent of whom are black and about 90 percent illiterate. The whites of the Dominican Republic, who constitute a little more than a third of the island's total population while holding two-thirds of the island's area, are determined that their black neighbors shall not migrate to the eastern part of the island. Hence there are a series of border clashes. But to say that the present trouble is the result of a boun-

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dary dispute merely betrays an ignorance of West Indies history. With characteristic superficiality our newspapers have ignored the historical aspect of the situation.

And so does our State Department, the "Good Neighbor" policy notwithstanding. Present offers of mediation to settle the boundary difficulty are useless toward a permanent peace between the Dominican Republic and Haiti. And yet this is all the United States can really offer. For with her own race problem unsolved she cannot solve that of her southern neighbors. Interference in Latin-American affairs is one of the major blunders of American statecraft. Especially is this true when the mediators are by their very nature incapable of dealing intelligently with peculiarly Latin problems. Not that race hatred is a peculiar Latin problem, though in this case it is at the base of the whole trouble. Yet there are those who believe that a boundary settlement would clear up the situation. It is little wonder that Latin America often questions the wisdom of the Washington officials.

To the American Catholic anything dealing with Hispaniola should be of special interest. Here is the cradle of New World Christianity, from which radiated the missionary zeal that made the Western Hemisphere originally Catholic in its entirety. On August 8, 1511—six years before Luther's public act of papal defiance—Pope Julius II issued his Bull, "Pontifex Romanus," by which he erected the sees of Santo Domingo, Concepción de la Vega and San Juan of Puerto Rico. Seven years before, the same Pope had erected in the island of Hispaniola the first ecclesiastical province in the New World comprising the archiepiscopal see of Hyaguata and the two suffragan sees of Magua and Bayuna. But the Bull of creation, "Illius fulciti," remained inoperative because of the opposition of Ferdinand of Spain and certain difficulties regarding the choice of the see cities.

In 1527, the see of Concepción de la Vega was suppressed, its territory being assigned to Santo Domingo. In 1545, by the Brief, "Super Universas," Paul III raised the latter see to the rank of an archdiocese, at the same time giving a like distinction to the sees of Mexico City and Lima in South America. In the new province of Santo Domingo, the Diocese of Santiago de Cuba, erected in 1522, had immediate jurisdiction over "Florida," which meant all the territory from Key West to the St. Lawrence. Hence, with Mexico City, Santo Domingo for over a century shared the jurisdiction of all the present territory of the United States and alone had jurisdiction over that part of the country which later became the thirteen original colonies.

Aware of the Church's teaching regarding race equality the American Catholic might wonder why such hatred should exist on an island which has been at least nominally Catholic for several centuries. A careful study of the history of Dominican and Haitian Catholicism will reveal much that will explain the present discord. From the days when the efforts of the Church to erect an American hierarchy were opposed by Ferdinand of Spain because of his attempt to seize the greater part of the ecclesiastical revenues, to the nineteenth-century negotiations between the Holy See and Haiti to bring some sort of normalcy to the devastated Church of that country, the record of Christianity in this part of America has been an almost uninterrupted conflict between civil and church authorities. A series of interferences before the French Revolution, and the anarchy that set in with the Revolution itself, culminated in the almost complete extermination of the clergy by Emperor Jacques I, the former Jean Jacques Dessalines. The hierarchy was dispersed and the majority of the people gave up the practise of their religion.

Anyone familiar with the story of the refugees from Haiti and Santo Domingo who crowded our eastern seaports after 1789, and especially with the Apostolic Delegation of Bishop John England, of Charleston, followed by that of Bishop Joseph Rosati, C.M., of St. Louis, to President Boyer of Haiti, in the interest of the Holy See as well as of the Haitian Church, knows of the utter collapse of religion in this part of America. Pagan ceremonials replaced many Christian practises and voodooism became widespread. Both whites and blacks sank to a low spiritual level. American Protestant religious bodies entered upon the scene as unintelligent proselytizers, groups of Calvinistic ministers arrived from Switzerland in 1824, and illiterate Negro preachers, mostly Methodists, came in swarms from the United States. Protestantism failed, however, to make any impression upon the people, although it did contribute to the general religious confusion.

Fortunately, the situation improved in the latter part of the nineteenth century, both in Haiti and in Santo Domingo. At present the Church is enjoying a relatively long period of calm, and it is to be hoped that increased intercourse with the United States will bring to the two island governments the realization that the State as well as Church benefits when the former ceases to interfere in ecclesiastical matters. It is in an untrammeled Church, as well as in a more universal system of education, that Hispaniola may find the solution to its difficulties. Once the Christian doctrine of race equality, of justice, of forbearance, of love, takes hold of Haitians and Dominicans, the deplorable clashes which have stained the history of both countries will cease. Permanent peace can be effected only by mutual understanding based on a common principle of righteousness.

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SALVAGING BOYS FROM DEAD END

By JAMES HARGAN

ACCORDING to J. Edgar Hoover, out of every hundred persons arrested the first nine months of this year seventeen were under twenty-one years of age. Although unable to vote or exercise other duties and privileges of citizenship, a New York boy is deemed adult in regard to his criminal activities upon his sixteenth birthday. The majority of states postpone such responsibility until he is eighteen, some even waiting until he is twenty-one. In the first week of December, New York's Joint Legislative Committee on Children's Court Jurisdiction and Juvenile Delinquency began hearings on the advisability of raising the age limit to eighteen.

The first juvenile court was established in Illinois in 1899. Two hundred thousand children each year now face such tribunals in this country. New York set up its court in 1902; now six justices, seventy probation officers, three psychiatrists and three psychologists are engaged in this work. Culprits are handled as boys and girls in need of guidance rather than as wilful criminals. Mayor La Guardia has taken great interest in decreasing the formality of their treatment. Last January he remarked that if he had the authority he would even prohibit the wearing of judicial robes. "A pair of glasses, a few necessary repairs to bad teeth, or a change in course of study might in many cases make an actual court appearance unnecessary," he remarked in 1935 as he established an Intake Bureau. His faith has been vindicated, for last year there was a decline of 30 percent in court appearances. Before reference to a judge, the difficulties of each child are now studied, and often solved, by three experienced social workers—one from the court, one from the crime prevention bureau, and one from the department of education.

The question now before the citizens of the state is whether boys of sixteen and seventeen should receive such treatment rather than that meted out in an adult court. At the hearing, Lawrence Veiller, of the Citizens' Crime Commission, said that to extend the jurisdiction of the Children's Court would relieve adolescents of responsibility for their criminal acts. This attitude is scarcely in accord with psychological findings. Boys of this age should not be expected to assume personal responsibility according to the scale for the measurement of social maturity developed by Dr. Edgar Doll, of an institution for children at Vineland, N. J. Mayor La Guardia, however, protested from a different angle the increase of jurisdiction, saying that it would turn the Children's Court into a criminal court. Judge Cornelius Collins of General Sessions Court agreed with him, saying that older offenders would contaminate less hardened children, and the result would be social calamity.

Police Commissioner Valentine supported the other side of the argument. At the morning lineup he had seen a boy of seventeen brought in for murder, a boy who had already appeared in adult court for larceny with no apparently good result from his treatment there. The commissioner declared himself in favor of raising the age limit, except in cases of violent crime; he said that children should never be brought near a police station and that crime prevention should be administered as an educational function.

"For a hundred years," he declared in an impassioned thirty minutes speech, "we have been arresting, prosecuting and incarcerating. We can't build jails fast enough. I tell you something is wrong with the whole system!"

He also recommended that the Society for the Prevention of Cruelty to Children, rather than being maintained as a private charity, should be taken over by the state. Since 1893, all children have been sheltered upon arrest by this organization instead of being thrown into jail. Thirty thousand cases a year are cared for in Manhattan alone, and as Valentine says, "If they don't meet some kid in the shelter who knows the answers to everything, they are fortunate."

This organization had previously drawn criticism. In 1936, Paul Blanshard, Commissioner of Accounts, had made drastic recommendations to the mayor in regard to its work, saying that it unnecessarily duplicated the work of public agencies, that taxpayers were not informed of the disposal of their annual contribution of $390,000, and that its activities should be supervised by the State Department of Social Welfare. On that occasion Mayor La Guardia wrote a letter advising the society to appoint its agents from civil service lists to insure their freedom from inefficiency and political dominance.

The relation of the schools to problems of juvenile delinquency was also discussed. In 1936, Warden Schleth of Brooklyn Prison had complained of the seventeen-year-old murderer of that year: "After six months of high school he got up and left. No one asked him the why or wherefore. If some effort had been made to investigate to see whether he was misfit, and if so to readjust him to his environmental condition, this story might have had a different ending."

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Although the age of school exit has recently been raised from fourteen to sixteen with very good result, supervision still comes to an abrupt end, and the teacher's intimate knowledge of the problem child is not made socially available. At the hearing, Miss Elizabeth Walsh, head of the Bureau for Mentally Retarded Children, deplored the lack of provision for following up her children when they were allowed to leave school at the "dangerous age" of sixteen. Dr. Alexander Fichandler, principal of Dewey Jr. High School, warned the audience that he had six boys who were due to get working papers soon and that "they are going to get in trouble as soon as they leave me. There should be a commission set up to which I could direct these boys. Our present method is to wait and after they commit murder then try to do something!"

The general opinion of those who testified was that if the jurisdiction of Children's Court was not to be extended, at least, in the words of Justice Hill, "Society should approach the problem of the more adult offender in the same spirit as it offers to the younger group." Magistrate O'Dwyer of the Brooklyn Adolescents Court begged that legal restrictions hampering his work be removed. Since the inauguration of this court in 1935 in somewhat super-legal fashion to take care of the age group sixteen to eighteen, only 8 percent of the boys appearing before it have been found guilty of subsequent offenses. Its duplication in other boroughs seems very desirable.

It is unreasonable to expect too much from the work of this committee. It will hold further hearings and draw up a bill for the consideration of the legislature. While supporting such measures for the individualization of judicial procedure, citizens should not be so naive as to trust that any laws dealing with court jurisdiction will solve the problem of youthful crime. In this regard, as in other matters, as so ably stated in an editorial on "Propaganda" in the December 10 issue of THE COMMONWEAL, it is necessary that all of us play an active rôle in the reconstruction of the social order.

As to this, the following expert testimony might be brought forward. Mayor La Guardia has asserted that hopeless poverty is responsible for the appearance of most youngsters in court. Commissioner of Correction MacCormick has called the slum the chief cause of crime. Superintendent of Schools Campbell has said that the avenues of escape from the ugly realities of tenement life are too few, and consequently the short-cut of gangsterism is far too appealing to the boy. In their valuable book, "One Thousand Juvenile Delinquents," the Gluecks maintain that the work of juvenile courts has very little effect upon crime reduction as the roots of crime lie beyond the jurisdiction of the courts. Katharine F. Lenroot, Chief of the Children's Bureau of the Department of Labor, in explaining why 58 percent of parolees from juvenile institutions fail to make good says that it is unreasonable to expect a boy to return to an uncorrected home or community and successfully resist destructive influences. Dr. Clairette P. Armstrong, psychologist of the Manhattan Children's Court, notes that the delinquent is part and parcel of his environment and that the *gestalt* must be dealt with if future delinquency is to be mitigated; any treatment of the individual criminal is superficial.

It is interesting to look at Catholic opinion in the prevention of juvenile delinquency. In a September, 1936, pastoral letter Cardinal Hayes deplored the prevalence of crime among young people and laid the blame upon inadequate religious education. He praised the Confraternity of Christian Doctrine which has for its work the development of ways and means for the religious instruction of those who do not attend Catholic day schools. The importance of religious education and membership in religious organizations was stressed by Byrnes MacDonald of the Juvenile Aid Bureau in an address at a Knights of Columbus Communion Breakfast when he pointed out that only 50,000 boys in the city belong to such organizations. The Children's Bureau of the Department of Labor has demonstrated that boys paroled from juvenile institutions are more likely to make a successful adjustment to community life if they have church affiliations than if they are unchurched. In a sermon delivered to 3,000 Knights of Columbus in St. Patrick's Cathedral the Reverend John P. McCaffrey, chaplain of Sing Sing, said that crime will not be solved by a campaign of suppression and that education, above all religious education, is needed rather than machine guns.

Commendable activities are already under way. The Centre Club, an organization of 1,000 Catholic school graduates, is supporting the Catholic Youth Association formed last year to reduce juvenile delinquency by providing adequate recreational facilities for underprivileged children. The Catholic Action Conference of the Diocese of Brooklyn is working for direct local action against organized crime, bad housing, handicaps to wholesome development of city children, bad labor conditions, low civic morality, obscene literature, and godless education.

In conclusion we will do well to remember the words of Monsignor William E. Cashin, chaplain of Tombs prison and former chaplain of Sing Sing: "Too much attention is given to our criminals within penal institutions and too little thought to guiding aright potential inmates of tomorrow. The direct challenge to all of us is to effect a change in our social system that will make disobedience to the law unpopular."

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CZECHOSLOVAKIAN INTEGRITY

By GABOR DE BESSENYEY

THE IMMEDIATE result of the recent trip of France's spectacular Foreign Minister, M. Yvon Delbos, which took him to Prague via Warsaw, Bucharest and Belgrade, can be summed up in one sentence: A German attack on Czechoslovakia would mean a world war.

The thirty speeches M. Delbos made on his 7,000-mile journey did not put this point so bluntly but circumscribed it in a manner which left no room for alternatives. He made it very clear that the boundary of western democracy is on the Moldava and exacted promises from the little powers of the French sphere of influence "to do what France will do" in case Czechoslovakia is attacked. Glittering commitments, such as the promise to support Poland in her colonial claim and development of heavy industry, the Franco-Rumanian armament agreement, and the new Franco-Jugoslavian trade treaty, highly favorable to the lesser partner, convinced the doubters of the desirability of the French Alliance. The continued close collaboration between France and England give added importance to M. Delbos's mission, with the result that he returned to Paris with a "manifesto of confidence from four nations."

Why is the integrity of Czechoslovakia of such paramount importance to the great western democracies? And why does the possibility of Germany's penetration evoke such definite opposition? In trying to answer these two questions, a third one arises: What would happen if Germany were given a free hand in the East? The first step would undoubtedly be the practical realization of the next number of Hitler's program, so meticulously outlined in "Mein Kampf," the inclusion of the Sudeten Germans in the Reich. It would probably occur by easy stages, starting with an increased propaganda campaign, clamoring for full minority rights for the 3,000,000 Germans who live in Czechoslovakia. This would lead to self-government, the twin of autonomy, with the result that the German contingent would become a state within a state. Autonomy rights include self-determination, implying the right to ask for a plebiscite, which could have but one result, the secession of the Germans from Czechoslovakia. One might say that Czechoslovakia would be better off without a troublesome German minority and would still remain a self-supporting national unit, more homogeneous than before. A glance at the map of Czechoslovakia convinces one, however, that this is not the case. If the Germans leave, Czechoslovakia can give up altogether. By tackling the structure at one point, the whole collapses.

First, the 3,000,000 Germans do not live in a solid block but surround the Bohemian section north, west and south. In other words, the territory of the Czechoslovakian republic would have suffered an amputation from three directions in order to cut off the Germans. This would entail, of course, a total disorganization of the country's economic system, along with the surrender of her national lines of defense. But the disintegration would not stop here.

If autonomy is given to the Germans, there is no earthly reason why the other minorities, for instance, the Hungarians, close to 1,000,000 strong, should not get the same treatment. If the Hungarians who live in the southern part of Slovakia join their mother country, Slovakia and Ruthenia become untenable for Prague. The Hungarians live in the Lowlands on the Danube through which the roads of communication go. If that territory is detached, nothing remains of Slovakia but the impassible mountain peaks of the Carpathians with their valleys opening toward the Lowlands. In short, if the southern half of the Slovakian contingent is dissected, the northern half will either have to go with it or else find a new orientation toward Poland. All this applies with increased force to the extreme eastern part of Czechoslovakia, known as Ruthenia. It is connected with the main country by very fragile threads at present, and if the Slovakian system should become disjointed, the Ruthenian unit would naturally fall to either Poland, Hungary or Rumania.

In short, the detachment of the German and Hungarian elements would reduce Czechoslovakia to a country of 6,000,000 people at most, and completely surrounded by unsympathetic neighbors, in grave danger of sinking to the station of a German province. This, however, would not be the end of Nazi penetration. Once the racial principle be given application, what would be more natural than the *Anschluss* of Austria with the Reich? The Sudeten Germans and the Austrians together would give Germany an additional population of 10,000,000, bringing up the total to 77,000,000. The pressure on Hungary would be irresistibly strong. The maps displayed in the Nazi offices are very eloquent proof of the ambition to incorporate Hungary into the Reich on grounds of the German minorities who live there. This would add another 10,000,000 to the Nazi

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block. An empire of 87,000,000 in turn could put into effect what Hungary alone is unable to do, the revision of the Trianon Treaty and the recapture of Transylvania and the Croatian Corridor leading to the Adriatic.

If that is accomplished, the German empire would comprise close to 100,000,000 people, self-supporting from an economic angle, lands rich in natural resources, outweighing the other states of Europe to such a degree that she would become the most formidable world power. The border states, like Rumania and Jugoslavia, could easily be tied to the chain of economic serfdom. The next step in the plan would be Hitler's long-dreamed-of drive on the Ukraine, and with its possible annexation we have the fulfilment of Kaiser Wilhelm's hope, "from Berlin to Bagdad," with "all places in the sun."

As a result of M. Delbos's achievement in tightening French alliances, the Nazi schemes of expansion have been put off for an indefinite period. Reassured by M. Delbos, Czechoslovakia can now say to Germany: "If you attack me, all my friends will attack you, and since all of us possess airplanes and T.N.T. galore, the war which will destroy us will destroy you too." So far, so good. The mere threat of the horrors of a general conflagration will no doubt give Mr. Hitler a second pause. But is that the best we can hope for in international settlements? Is a temporary state of balance on the flying trapeze of collective security a small nation's maximum ambition?

M. Delbos faced this problem with statesmanly foresight. While cementing the structure of alliances and warding off immediate danger in that manner, he also envisaged the future possibility of eliminating the necessity of defensive and offensive alliances altogether. He was searching for a safer basis of coexistence among nations than the point of a sword. He was very emphatic in pointing to the importance of a lasting understanding between the majority and minority factions of the respective states. He consulted with the delegation of the German minority in Prague in order to acquaint himself with both sides of the problem, then suggested satisfactory settlement to the powers that be. He also intervened in Rumania in favor of the Hungarian minority, impressing King Carol with the need of making their lot more bearable.

On the face of it, the minority problems seem to present the school example of Hegel's famous theory, according to which, "the conflict between right and right is the real tragedy of history." It is impossible to imagine any settlement whatever as long as jingoist nationalism is gaining momentum in all directions. The manner in which the smaller states, the ones who have least to gain from ultra-nationalism, continue spurning international cooperation, remains the paradox of our time.

Geographers and economists have long agreed that the states formerly comprised in the Autro-Hungarian monarchy form one compact unit. Nor is there any doubt that their political problems cannot be solved unless in unison. Rare, however, is the realization of this truth among the statesmen now in power. There are, however, some hopeful signs on the horizon. The Czechoslovakian Prime Minister, Milan Hodza, met last summer the leaders of the Hungarian opposition, Stephan Friedrich and Tibor Eckhardt, for a discussion of the pending issues. They started with the premise: "Why make plans for remote generations if our house is afire at present? . . . Settle the existing economic difficulties and relegate racial and political questions to the future." The conference crystallized a suggestion as yet unofficial that Austria, Hungary and Czechoslovakia conclude a trade alliance for a period of ten years, abolishing all tariff barriers among one another. This should be followed by a monetary union, placing the currencies on a sound basis. The benefits from such an economic rapprochement would act like a torch, lighting the way for a political understanding.

M. Delbos placed this constructive effort into the glaring limelight of world politics. This, perhaps, will be the most lasting result of his journey.

Beyond Age

I had often passed the house before,
But never saw a poem at the door,
And here was one, framed in a six month's beard,
The evening sun was in it as I neared.
When I came close, I saw the man was one
I had known for years, but he was none
Whom I or any man would know again,
There was a gulf between him and all men.

He had gone through old age and come out
Beyond old age, the hair that waved about
His face was more a seraph's plumage than
Hair and beard upon an earthly man,
His eyes were full of secrets, they were mild
Like the eyes upon a splendid child
Watching his first sunrise on the sea,
He looked at me, but did not notice me.

He stood facing evening and let light
Flow over him, behind him it was night
In his house, he was all through with houses,
His dwelling was the beetle's and the mouse's
From this day, he had finished with the hours,
Finished with all women and the flowers.
I had lost a friend but gained a thing
That would go round my lifetime like a wing.

ROBERT P. TRISTRAM COFFIN.

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THE DEBACLE OF DEMOCRACY

By JOSEPH H. FINEGAN

MR. WALTER LIPPMANN, in his new book, "The Good Society," presents to western civilization a timely plea for continuing the democratic form of social organization rather than surrender to the advancing fashion of "collectivism." His thesis is that liberalism (or democracy) is based on the true principle of man's inherent free dignity and is the only philosophy capable of being truly progressive in a society so specialized in its occupations as to live by the division of labor. He analyzes well the various forms of collectivism—Communism, Fascism and "planned economy"—and rejects them as inhuman enslavement of the individual to the State and to special privilege groups. In this negative treatment of his subject Mr. Lippmann reasons on a practical basis, but in his positive exposition of the superiority of the democratic form he presents a thesis for an ideal democracy.

The human equation—man as he is—requires more thorough consideration than it receives in this book and in the positive writings of social philosophers generally. The only human being known, or even promised, is the one that has made failures in most every type of governing philosophy. He has a relatively short span of life, is of limited intellectual scope, is concerned daily with the problem of sustaining life, and, in the struggle against nature's forces and his own infirmities, is striving to enjoy a small measure of happiness between the limits of birth and death. On Mr. Lippmann's own admission, society organized on the democratic base in the eighteenth-nineteenth centuries did not provide social stability. Mr. Lippmann and the generality of liberal thinkers do not give the specific remedy for meeting in the future in a democratic society the human fallibility that caused the failure of democracy in man's present experience. He devotes twenty pages of his book to telling "how" the liberal leaders of the mid-nineteenth century lost their way along the liberal road. But he does not tell "why," with centuries of example in governments to guide them, these men made the egregious false assumptions that brought the civilized world to the World War and to economic disaster. Neither does he say how the future will be saved similar misguidance to his ideal democracy. The "how" of a failure is only a postmortem; the real "why" is the important item.

Democracy is one of the systems men have devised at different times in the world's history to give human beings peace in their social relationships. The democracy of the eighteenth-nineteenth century period was one fashioned to the practical requirements of that age just as were the ancient democracies of Greece and Rome fashioned to the needs of their times and peoples. Each in its time failed when it no longer functioned for the purpose for which men formed it. Governments of today in turning to one or another form of collectivism have done so in an effort to liquidate for humanity the mistakes of practical democracy.

Mr. Lippmann states that his thesis for democracy rests on the "self-evident" truth of man's inherent free dignity. The inherent free dignity of man is not a self-evident truth. Mr. Lippmann and many other liberal thinkers simply assume that it is and thereby make an error that has had much influence in the failure of the democratic idea in practise. Man is a free being only because God made man that way. The fact of man's inherent free dignity, then, is true only when man is related to the Being Who made man. This is the thought of Aquinas, Occam and the medieval thinkers whom Mr. Lippmann cites as insisting on man's inherent free nature as the base for correct social thought. The Definite Medieval Christianity, which Mr. Lippmann credits with fixing certainly and clearly in the mind of humanity the undeniable fact of the dignity of the human individual, recognizes that dignity as given by God, and as knowable only through the true knowledge of God. Further, the creed of man's inherent dignity, is but the application of the indivisible Christian creed to the being of man.

The Christian religion is, in its essence, a revelation by God of the entire truth of the full expanse of human life together with a sufficient detail of the interrelationship of the various factors of life to enable men to live intelligently. It gives the working plan on which a man can erect the life-building of his own free individuality. The fact of man's free individuality does not stand alone in the mind of Christianity as it seems to do in Mr. Lippmann's. Where the liberal mind takes the conclusions of Christianity in support of its thesis it should look into the processes that caused Christianity to arrive at its conclusions. As an item for future consideration it should be noted here that the existence of authority in human affairs, independent of human beings, is a complimentary truth to the fact of man's free individuality. For the place and the nature of authority in human affairs liberals like Mr. Lippmann have only the vaguest consideration.

Returning to the inalienable free dignity of man, this is a truth of the natural order; a truth

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that man, reasoning rightly, may know without the aid of a Divine Revelation. But to men, as men are, the force of a Divine reassertion is what made it undeniable. Humanity became sure of its inherent dignity because God assured it of this, not because all human beings reasoned it out for themselves. This is the reason for the historical fact that Mr. Lippmann records: the indebtedness of all humanity to medieval Christianity for fixing in humanity's consciousness the dignity of the human individual. The agnostic attitude of the liberal mind toward the Divine (even from the viewpoint of natural ethics) detached the actual democracies of the western world from the truth that only God's order for human beings makes democracy a true political philosophy. Most liberal thinkers seem never to account the fact that a true concept of democracy depends on a true concept of God.

Christianity, which is precise as to the foundation of the stable social order, advances concrete explanation as to the difficulties attendant on the good ordering of social relations. A non-believer in Divine Revelation hardly is familiar with the details of such a revelation, but where he cites it for its assertion of basic principle he might well examine further for its fuller light on human problems. Christianity tells "why" the liberal thinkers of the mid-nineteenth century, Mr. Lippmann's villains of democracy's debacle, having before them the experiences of former world civilizations, led humanity to new and greater disaster. Christianity explains that near the beginning of the human race a spiritual disorder upset the human soul. This disorder affected all human beings successively through the ages.

The habitual vision of the human intellect was shortened to the mundane phases of human concern. The two great facts of man's life—his birth and his death—receded in importance in the average man's consciousness. Each one's personal problems of sustenance and pleasure, by this disorder, outweigh equal consideration of the same problems of his fellows. Overconcentration on the mundane interest withdrew due consideration of the Divine and caused the recognition of God to lose vital reality to most human beings. As a result God is not trusted for that part of the security of human beings that transcends the normal human provision. Men then tried to fashion a security of their own.

The liberal theorists of the past thought there was a definite security for human beings in private individual and property rights, since, in the world in which they lived, this represented the maximum of mundane security. Where a man was guaranteed his property and the right to use it as he saw fit, it was thought that his future was secure. Liberal politicians and jurists canonized these private rights as absolute, as Mr. Lippmann notes. Thus the social vision became mundane. Medieval thinkers thought under the egis of a definite Christian philosophy about God and man. They realized that man's security above a normal personal care depends on God, not on the conventional determination of social right. With them private property right and legal convention had definite limits; these always ceded to the incomparably superior right of human beings to live.

A Divine assertion of the natural ethics of human living guided medieval thinkers from the mistakes into which liberal non-Christian thinkers fell. Medieval Christian thinkers realized that the only real inalienable right of any individual is his individual right in God. To them, social evils were basically evils in the spiritual lives of the individuals of a society. Throughout their thought they kept to the individual and did not befog the issues of social thought by passing the problem of society's evils to the mass.

Liberal thinkers generally are as weak in their hope for a better society as they are in their appraisal of the reason of society's ills. They trust that men will somehow become right-minded. Medieval Christian thinkers knew a specific remedy for social disorder applicable in the present. It is a Divine redemption of humanity from the aforesaid personal deordination. It applies itself to men individually so that any individual that accepts it can have Divine Light on his problems and can call on Divine Power to remedy his basic limitations. When a sufficient number of human beings apply the remedy to themselves health comes to the social body from the predominance of its healthy individual cells.

With this remedy the Christian religion reformed the barbaric conquerors of the Roman Empire and formed the society of the Middle Ages—a definite advance over the chaos produced by Attila. While the self-reformed individual waits the reform to become social he has the peace of his own reformation and the endurance to carry the shortcomings of the individuals around him. This is the genius of the Christian saints and martyrs. The hope for the ideal becomes a reality in the individual's personal experience. A full exposition of the Christian viewpoint is beyond the scope of this article; a bare outline is given as it applies to Mr. Lippmann's thesis. Christian thought begins with the individual and stays there. Mundane thought poetically shifts from the individual to humanity in the mass; trees lose their separateness to the forest.

Definite Christianity was allied with autocratic statecraft in the Middle Ages. Since liberalism is opposed to autocracy it is prejudiced against Definite Christianity because of this alliance of the past. Christianity never was committed to the autocratic state; it simply functioned in the type of organization that men of that time chose

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as suited to their social needs. It can function in democracy without injury to the true democratic idea. Modern liberalism seems to fear a precise definition of authority as opening the door to autocratic abuses in social regulation; Christianity has a clear idea of the nature of authority and of authority's place in human affairs. A reasonable, proper exercise of authority is vitally necessary to the good order even of the democratic state. Authority independent of human beings is a complimentary truth to the free nature of man. It is the instrument for order in the social unit.

Christian thinkers recognize authority as having a definite reality of its own. It comes from the people to the rulers or the ruling bodies, but at the same time it transcends those who confer it. Authority's intangible reality expresses itself in the definite consciousness of men that there is right and wrong in human actions. Authority's ultimate seat is in the Absolute Being of God. Authority limits man's free nature within the precise confines of God's natural law and compels constituted human authority to enforce the principles of natural right and justice even against the will of the majority of the citizens of the state.

The common liberal concept of authority makes it only a hazy emanation from the people. Democracies of the eighteenth-nineteenth centuries tottered on the sands of unbalanced human freedom. Without the Divine Sanction the bearers of authority were unable to curb social abuses on the ground of principle. The evils of expediency as a substitute for principle in settling human problems are well illustrated by the results of the Treaty of Versailles. Had the political leaders of the world democracies a real authority over their respective peoples they might have disregarded the hates that dictated that peace and found a more just and stable settlement.

"Collectivism" has become fashionable today because practical men want an effective authority to curb the abuses prevalent in democracies. It is beside the point in Mr. Lippmann's thesis that Communist, Fascist and "planned economy" systems are bound to fail. Admit that these are all fundamentally inhuman. The fact remains that the actual democracies were inhuman, too. For lack of real authority democracies permitted and even fostered abuses that finally passed human endurance. An excess of freedom in the citizenry is as erroneous as an excess of authority in leadership. True democracy must give its constituted human authority the real sanction of Divine support for the right regulation of social affairs.

Man is not the being that human idealists make him out to be. Man is a being made by God and ultimately responsible to God. Only on this base can there be founded a sound, enduring social structure capable of absorbing the changes made by humanity's advances in the arts and graces of life.

CATHOLIC POETRY OF TODAY

By BERNADETTE BOWMAN

THE POETRY, in THE COMMONWEAL, because it indicates the way contemporary life is tending, may be likened to a compass, its needle forever quivering under the changing thoughts and ideals of a people. As T. S. Eliot says, in his "Use of Poetry": "The change and development of poetry is due to elements which enter from outside." Is it surprising, then, to find the reawakened interest in liturgical development reflected in the Catholic poetry of the day?

This development is not a complete change, nor even an entirely new doctrine. Rather is it the revival of a truth which has been with the Church since its foundation. Because of the heresies of Lutheranism and Jansenism, the doctrine of the Real Presence of the Holy Trinity dwelling in all baptized souls, incorporating them into the union of the Integral Christ, and endowing them with the power of personal participation, as co-priests and co-victims, with Christ in the Sacrifice of the Mass, has been suppressed since the Protestant Reformation, and only now is it coming back to Catholic consciousness.

To show that the idea of the Divine Presence within us and the resulting unity of all creatures is a truth recognized by mystics in the field of poetry, let me quote a passage from "The Study of Poetry," by Landis and Entwistle: "On one point all mystics seem to be agreed. They are vividly aware of some unifying principle underlying all the infinite variety of life. . . ." Unlike the poetry of the Wordsworthian mystics, which interprets this idea according to the pantheistic theory that divine essence inhabits all created things, forming a universal kinship of the highest creatures with the humblest and the meanest, the poetry of the Catholic revival reflects a special kinship of human beings with God and with each other through the Presence of Divine Power in their souls.

Because it is impossible to trace, through contemporary poetry, all the developments of this revival, it is necessary to place a certain limitation on material. The poetry of THE COMMONWEAL since 1924 provides an adequate scope for this undertaking because it reflects the growth, step by step, of the whole movement.

Between the period of the Reformation and the beginning of the Liturgical Movement, the layman's status in the Mass was that of a worshiper only. This attitude is reflected by Dorothy Haight in her poem, "Rome," printed in 1924:

> ". . . Underneath the cross,
> Silvered by the quest of souls,
> The Risen One is worshiped in the Mass."

From this time on, the poetry shows a particular interest in the Holy Eucharist, resulting, probably, from the decree of Pope Pius X a few years before, which advocated early reception of First Holy Communion, and frequent reception of the Holy Eucharist by both children and adults. The first poems on this subject, however, do not quite grasp the correct function of Holy Communion.

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Emphasis is placed on the negative idea of forgiveness of sin rather than on the positive effect produced in the soul: sanctifying grace. This conception is brought out in Henry Longan Stuart's "Kyrie," which interprets the Blessed Sacrament as only the source of mercy for the sinner:

"Nor judge me though Thy bridal robe all day
Hides not my tottered liveries of Sin
But yestereve about his courts I lay
Mocking Thy grooms who would have borne me in,
Who now the altars clothe—the chalice fill
Of my redemption, Lord! show mercy still."

Gradually, this interpretation of the Eucharist changes, until it stresses more the idea of spiritual nourishment as the function of Holy Communion. The poem, "Grace," by George N. Shuster, shows this tendency:

"Like one who thirsts for dizzying wine
I caught love up—
Now comes your beating heart to mine,
A loaf, a cup."

Even more clearly, does the poem by Josephine Johnson, "Panis Angelicus," bring out the conception of Holy Communion as being food for needy souls:

"All are fed;
The daily miracle is never hidden
From us below—
But what it is to watch the feast unbidden
Only the starving know!"

Soon this idea blends into the next step of the development which is the realization that the Body and Blood of Christ produces a positive effect on the soul. Louise Imogen Guiney in her poem, "Nam Semen est Verbum Dei," expresses this concept through the image of a seed producing fruit:

"Till souls be corn and vintage of His feast
As He was aye of ours, how grave and slow
Like any weary husbandman, a Priest
Fills the long furrow, treading to and fro!
And there my clod of earth, the last, the least,
Vows that pure Seed some harvest, ere the snow."

At the same time a new emphasis is being placed on the complete inhabitation by Christ of the communicant's soul and body. "Eucharist," by Gilbert Blake, sets forth this idea in the beautiful words:

"Christ within me, every part;
In my mind and in my heart;
In this mouth and on these lips;
Living in these finger tips.
In my eyes, my skin, my bones,
Christ's white Body now atones
For the sins that broached the flesh,
And within me, making fresh,
Stilling the tumultous flood,
Are the drops of His own blood."

At this point a distinction must be made between the presence of Jesus Christ in the soul through Holy Communion and the inhabitation by the Holy Trinity of the soul in the state of sanctifying grace. The reception of the Eucharist is not necessary for the latter effect, but it is a means of preserving and increasing grace. Through baptism, the soul has the power of being the permanent abode of the Trinity; through Holy Communion, the soul is the subject of the temporary Presence of Christ, in His humanity as well as in His divinity. Doubtless, it is because Communion is so closely allied to the Divine Indwelling that a slight commingling of the two is noticeable throughout these liturgical poems.

So intimate is the union between Christ and communicant, and yet so infinite the difference between them, that Christ alone remains. How clearly and concisely does Sister Miriam explain the nature of the effect produced by Holy Communion in "The Root of Jesse":

"Dull-hued, indeed, am I, the flower,
In Faith, the root be dry,
But nourished by the Precious Blood
The fruit is Christ, not I."

It is not until 1933 that we find in THE COMMONWEAL a poem reflecting the essence of the profound truth which has only so recently become revived in the Catholic Church: that of the actual union of all baptized souls with Christ, and their consequent participation with Him in the Sacrifice of the Mass. The former confusion of Indwelling and of Holy Communion is finally cleared up in Burke's "Mediatrix of Grace." Our Blessed Lady's rôle as the co-redemptrix, the co-mediator with Christ, her Divine Son, is blended with her rôle as co-priest and co-victim with Him and with us, because of the mystical union of the Integral Christ.

"The Mother of Christ, the Priest and of
His royal and priestly people,
The consecrate Virgin, first maid of
immolation, the Spouse of the
Spirit Who is sacrificial Fire,
. . . . . .
The Madonna uplifting the Bread
of Heaven in Bethlehem the
house of bread
. . . . . .
Being participant in her Son, the
Priest, the King, the Prophet,
surely no less than men who
are her children,
Is Priestly Virgin truly, as she is
prophetess and His Queen.
. . . . . .
She is the Host immaculate.
She is the water in the wine
of our only offertory:
Virgin—victim with Jesus, daughter
of her Son.
Like her children, the brothers of Jesus,
Like her sisters, the sisters of Jesus:
Priestly Virgin in Jesus."

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The development of the Liturgical Movement as reflected in the poetry of THE COMMONWEAL truly seems to fulfil the expectation so prophetically expressed by Landes and Entwistle in their chapter on "Mysticism in English Poetry": "The present age seems favorable to an advance in spiritual knowledge, and who knows whether the greatest achievements of our time in the material world may not pale before the splendid light of some approaching spiritual revelation?"

SIMPLE ENGLISH

By CORNELIA CRAIGIE

IT'S A funny thing that the English, so sophisticated in their literature, so cynical in their politics, should be very fundamentally naive at the same time. I think all who have ever lived among these delightful people will bear me out. As they themselves would put it, it is a pleasant "tray" (trait, to you), and all the more attractive for being unsuspected until closer acquaintance reveals it. As one of the inner circle of Gilbert and Sullivan admirers, I may be permitted to say that I think the ingenuous character of their operas one of their most charming qualities. Mr. Punch, too—though, alas! less so now than heretofore. But I want to tell of a few amusing public notices which illustrate my point, and which, when I think of them, never fail to tickle my risibilities.

Here is the first. In a waiting-room in the British Museum, hung prominently above a wash-basin with an exceptionally large drain, was the sinister threat:

"Stoppages having been caused in the drainage through the pipes having been used in order to dispose of miscellanous objects, it is notified that the provision for public accommodation must be dependent on only proper use being made of it."

One is quite sure that this horrible ultimatum, which in my glee I copied down word for word, effectually deters any would-be scrap-thrower. That's because he's English. Incidentally, however, I concede that our rude American methods are a sad shock to the British system. "No trash down the drain!" would knock them cold. A little palaver, though vacuous, gets the thing over as far as they are concerned, and that's the big idea after all.

Also in London, in the delectable and super-swell district of Mayfair, stands a small shop, a little off Park Lane, if my memory serves me, with a catacornered entrance preceded by a small triangular space which is roofed over. To passers-by was addressed this philanthropic notice: "Nurse-maids may stand here when caught in the rain, if accompanied by children." How vividly one can picture the lone pedestrian fleeing from one of London's frequent downpours, reaching the haven with a joy equaled only by that of the desert traveler when an oasis heaves in sight, and then, seeing the sign, with chastened mien and bowed head, going forth once more to his fate amid the roaring waters. I can only say that, when the rain overtook me one day in that vicinity, I gained the shelter, read the hospitable words, twiddled my fingers at them, and stayed put! I will own to a slight uneasiness when a husky bobby walked by, and again, when a movement in the interior of the shop seemed to say that I had been discovered. But evidently the perpetrator of that sign did not have the courage of his convictions, and I was kept on. I pass this fact along to whomever it may concern.

I came across something similar in Munich, in the English Garden (which may have accounted for it!). A sort of circular nook, about three hundred feet in diameter, surrounded by elms and cozily furnished with benches, is a favorite resort of children. But nailed to a tree is the announcement that each child may be accompanied by only one adult. I think they might have made it at least two, to encourage pa and ma to hunt in couples. My reaction to this case was interesting. I didn't dare put my foot within the magic circle at Munich, having the distinct impression that no less a person than Hitler himself would pounce upon me if I did. All of which goes to show that *force majeure* works better than naïveté, but is not nearly so pleasant.

To me, the high light of all London signs is the set of rules affixed at the entrance to the little garden atop the power station on Duke Street, not far from Oxford. It is several years since I myself have seen them, but I hope from the depths of a humorous heart that no one has disturbed them. The station is a one-story affair, and would be a sight far too prosaic if left unadorned in that very recherché environment. So a little miniature garden was laid out on top, reached by a short flight of steps from the street. There are small gravel paths and several rows of trees. Oh, not elms and oaks and sycamores, but little treelets in tubs. A few benches complete the picture. And here are the rules:

"The following persons are prohibited from entrance into this garden: 1. Intoxicated persons. [Could the prospective visitor determine this point himself? And if not he, then who?] 2. Persons infested with vermin."

What a sad sight to see a would-be basker in London's soot leaping up the steps enthusiastically, reading the sign with dismay, and turning sorrowfully away, feeling that the good old cooties couldn't be so summarily dismissed.

After naming a few more classes of undesirables, the rules go on to tell what must not be done in the garden:

"The following actions are prohibited: 1. Eating of lunch or food of any kind. 2. Climbing of tree. 3. Performance of gymnastics."

What lightsome Peter Pan with his capers inspired that prohibition! It would have seemed to me rather entertaining than otherwise, a sort of free show, so to speak, to be enjoyed from their windows by surrounding dukes and Cabinet ministers. At all events, the London County Council couldn't stand it, and that was that for the activities of those blithe citizens who felt the need of relaxation from Mayfair's ultraconservatism.

Be all this as it may, on the day of my visit, a young man sat reading on one of the benches. So there *was* a use for the garden after all. And he was reading "Tarzan of the Apes"! Blessed literature of escape! But I hope the L. C. C. never heard of it.

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Seven Days' Survey

The Church.—The Catholic Conference on Family Life will hold its annual meeting at Philadelphia, on January 9, the Feast of the Holy Family. * * * Father Paul Schulte, O.M.I., the "Flying Missionary," has announced that the international MIVA society is planning the erection of fifteen mission wireless stations in the Hudson Bay and James Bay areas of Canada. They will extend to the most northerly inhabited point and are expected to be of great service to missionaries flying in the Far North. * * * Archbishop Joseph Le Gouaze, of Port au Prince, and Bishop Jean Marie Jan, of Cap Haitien, Haiti, have announced that they have evidence of the killing of thousands of Haitians in the present disturbance with the Dominican Republic. Archbishop Le Gouaze is demanding that the "proper justice should be imposed on the guilty and just reparation made to those to whom it is due," and has addressed a letter to his people appealing for aid for the survivors. * * * Cardinal Hinsley, of Westminster, England, has sanctioned the formation of a Eucharistic adoration society to pray for peace. The laity will join with religious communities in praying before the Blessed Sacrament "for the special intentions of the Holy Father. * * * Following the demand for measures permitting mothers in industrial communities to remain at home, voiced at the international congress of Catholic Women's Leagues at Paris several months ago, important industrial groups in the north of France are adopting a wage-scale whereby a bonus is paid to all families where only one parent works outside the home. Statistics show that in France childhood mortality is from 4 to 8 percent when the mother remains at home, from 12 to 14 percent when the mother works outside. * * * The Jacobite Archbishop, Mar Joseph Severios, Metropolitan of Neranam, India, has been received into the Church by another former Jacobite, Archbishop Mar Ivanios, of Trivandrum.

The Nation.—The reaction to Robert H. Jackson's anti-monopoly address was sharply divided. It was taken as a cause of another drop in the market, thus registering the disapproval and fear of "business." It was apparently received more favorably by Congress, Senators Borah and Hatch leading in approval, and Republican Representative Fish registering the only strong disagreement. * * * Economists and government officials were forced to reexamine our silver policy at the beginning of the year when the London Agreement of 1933 and the President's proclamation providing for the purchase of newly mined silver above the market price expired. Since the Silver Act of 1934 the Treasury has purchased 1,400,000,000 ounces of silver. * * * In 1,502 cities with a population of 2,500, the total value of building permits in November was 15 percent lower than during October and 7 percent less than in November, 1936. During the first eleven months of the year, total construction permits amounted to $1,500,328,000, an increase of 10 percent over last year. * * * Panama Canal tolls for the year ending last June totaled $13,136,585.23, compared with $14,531,585.54 for the preceding year. Strikes and disorders in the maritime industry were held largely responsible for the falling off. * * * The United States Chamber of Commerce has figured out that during 1938 the nation's tax load may reach the all-time high of $13,500,000,000, or about 20 percent of national income, a ratio they considered "a danger signal." The New York State Joint Legislative Committee on State Fiscal Policies asserted that New York State taxpayers are working under a combined federal, state and local debt burden of $11,875,000,000. This is equivalent to nearly $3,000 for every family, those employed and those on relief.

The Wide World.—President Motta asserted that Switzerland must both remain in the League of Nations and regain absolute neutrality by obtaining exemption from the League covenant obligation to apply non-military sanctions. League officials retorted that to admit President Motta's thesis would be to allow Switzerland to rule the League and upset the whole covenant system simply because the League headquarters are within Swiss territory. * * * The chief executives of Haiti and the Dominican Republic exchanged pledges to avoid war as a means of settling recent conflicts in which thousands of Haitians were reported slain. * * * Six high officials in the Transport Commissariat were denounced as traitors in the most recent Soviet purge. * * * A new transpacific airline will soon be inaugurated between the United States and New Zealand. It will connect with the San Francisco-Hong Kong route at Honolulu. * * * Six thousand Nationalists besieged in Teruel radioed the Nationalist high command in Spain that they had sufficient munitions and food to continue the defense of three buildings which were being attacked by grenades, tanks and machine guns. A relief force under General Aranda was reported within a mile and a half of the city. * * * Extradition proceedings against former President Machado, of Cuba, who was recently arrested on a warrant issued against him in 1934, were dismissed by the United States Commissioner in New York, with the approval of the Cuban consul general. * * * For the first time in Rumanian history the government was defeated in general elections for the Chamber of Deputies.

* * * *

The Far East.—Japanese armies continued their victorious march with the fall of the port of Hangchow, southwest of Shanghai. They also moved forward in Shantung, capturing the capital, Tsinan, a city of 600,000 and cutting off the port of Tsingtao from any hope of aid. Observers were predicting through trains running across Japanese-controlled territory between Peiping and

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Shanghai by February 1. It has been reported that Outer Mongolia, a huge Sovietized territory protected by Russian-trained troops, would give the Central Government active assistance with an army of 100,000 troops commanded by a son of Chiang Kai-shek. Defense of Inner Mongolia might extend the Japanese lines to the breaking point. Japan's internal financial difficulties and the unpunished insubordination of Colonel Hashimoto and other younger officers were again noted. But by far the most disturbing check to Japanese hopes is the growing realization of the impoverishment and breakdown of China. Before the capture of Tsinan the Chinese had been systematically destroying the rich Shantung coal mines, by dynamiting machinery and flooding, and they have burned down the Japanese cotton mills at Tsingtao. Before evacuating Tsinan the defenders fired all the important buildings. The "scorched earth" policy promises to be continued. China is today a land of chaos. The pouring of millions of destitute refugees into densely populated districts, where mere existence in normal times is most precarious, is having incalculable consequences. The maintenance of order and the sustenance of the population by the Japanese is an insuperable task. The slashing of import duties and the abolition of anti-Japanese propaganda are becoming meaningless. Where will be the fruits of such a Japanese victory?

Mexico.—The finances of Mexico reached a critical state at the end of the year. Reserves in the Bank of Mexico continued to fall and all the oil companies except the Mexican Eagle Oil Company refused to loan the government the wherewithal to pay the salaries of the university professors. Eduardo Suarez, Mexican Secretary of the Treasury, is in Washington seeking to negotiate a continuation of the agreement whereby United States purchases of Mexican silver, at five cents above the market price, have supplied 13 percent of the federal income. Our gold purchases for 1937 exceeded $30,000,000. The wage-increases decreed for the foreign oil companies have led to a threat of withdrawal, and these companies now furnish 6 percent of the federal income. United States silver purchases in January continue on a month to month basis. No silver purchase contract is expected without a guarantee for American interests there. The Constitutional Amendment proposed by President Cárdenas to forbid the customary extension of legislative powers to the Chief Executive except at times of extreme crisis is viewed favorably as a step away from personal dictatorship. The transformation of his party, the National Revolutionary party into the Revolutionary Party of Workers and Soldiers is held to be a move toward an officially controlled popular front. Official school statistics showed that only 48 percent of the Mexican children of school age were attending classes, two-thirds of them regularly.

The Near East.—The contest between England and Italy in the Near East has been intensified by the refusal of the Fascist government to discontinue its broadcasts addressed to the Arab populations and by the inauguration of a British "news" broadcast to counteract the Italian. The January issue of the magazine, *Asia,* a "Near East Number," contains an interesting series of articles on domestic and international affairs in Western Asia which shows that the European countries are using the Near Eastern countries as pawns in their imperialisms to no greater extent than those nations are now using European powers for their own resurging purposes. The new Arab movement, greater than that "in the time of the Prophet and the first four Caliphs" includes the whole peoples, high and low, and "is not satisfied with independence. It is animated by a deep desire for social and economic improvement. . . . The ultimate success will depend upon the possibility of finding a solution to the Jewish problem in Palestine and to the Maronite problem in Syria." Arab Christians and Moslems are apparently less antagonistic than ever before, although antagonisms are still powerful in places, sometimes fostered by religious incompatibility and sometimes by an imperialism of "divide and rule." The most important alliances are the Balkan Entente of Jugoslavia, Greece, Rumania and Turkey; the non-aggression pact of Turkey, Iran, Afghanistan and Iraq; and the Treaty of Arab Brotherhood and Alliance of Iraq, Saudi Arabia and Yemen. The Fascists have not yet lived down their reduction of Libya, according to the magazine, and "the Arabs, even some of the most nationalistic of them, will tell you that, if the Palestine question could only be settled to their satisfaction, they would vastly rather be the friend of England than of any other European power."

The Russian Judas.—The Russian purge goes on, and from an article by Alexandre Barmine, copyrighted by the North American Newspaper Alliance Incorporated, and appearing in the New York *Times,* December 23, some interesting facts about Stalin as the betrayer of the revolution may be had. Mr. Barmine has for nineteen years served the Soviet Union as a diplomat. His last post was as Chargé d'Affaires at Athens, Greece. In discussing the deaths of so many notable figures, he says, "What is happening in Russia is the greatest lie in the world and the greatest crime against the world workers' movement that has ever been known." About the trials he says, "These trials have been prepared for the extermination en masse of those of the Communist party in Russia who carried on the struggle for freedom. One by one those who were the closest to Trotsky, Leo M. Karakham, former Ambassador to Turkey, and Avel S. Yenukidze, who was the closest boyhood friend and fellow revolutionary of Stalin during forty years, have died." According to another item in the *Times,* three more envoys were affected. Of these the Minister of Denmark, Tikhmeneff, was not returning; it was officially announced that his mother-in-law was seriously ill. General Ignatzi S. Jakuboivitch, Minister to Norway, has refused to answer phone calls although known to be in Oslo. Rumors in Oslo also concern the position of Mme. Alexandra Hollontay, Soviet Minister in Stockholm. In a further article to the New York *Times,* December 26, Barmine shows how Stalin has reversed the order of things by executing the man who was the scourge of the Cossacks

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and bringing many of those in exile back from Siberia to their homes. Stating, "it would be doing a far greater service to the workers everywhere to do what I have done, to resign and try to explain the real meaning of the events against the accusations that they had become traitors and spies," Mr. Barmine goes on to say, "There is no public opinion in Russia, because the truth is not told there, and it is to the public opinion of the world that appeal must be made if democracy in Russia is to be saved."

Cheaper Milk.—In various parts of the country new efforts were made to bring milk to city consumers at reduced rates. The Department of Markets in New York City began a scheme, December 27, to rent market space in ten locations for milk companies to have trucks sell milk during the morning at $.09 a quart with a $.03 deposit on bottles. Five independent companies immediately took advantage of the plan and others indicated their intention to do likewise. The regular store price was $.11 or $.12. When the plan was announced, protests were entered by the Upstate Producers Bargaining Agency, the Dairy Farmers Union organizing committee, the New York Metropolitan Milk Distributors' Bargaining Agency which includes the big companies, the retail store keepers and the Retail Dairy, Grocers and Fruit Clerks Union. The recently formed Milk Consumers Protective Committee supported the action. When the plan was put in operation, stores in the neighborhoods of the ten locations reduced their prices to $.07, $.08, and $.09, the retailers taking a loss, as they pay about $.10 a quart wholesale. Mr. Morgan, the Commissioner of Markets, said: "There are many savings in distribution costs which can be effected by the companies, such as the elimination of excess ice, excess handling and excess profits." The Milk Wagon Drivers Union threatened the independents participating in the new plan with strikes, accusing them of violating contracts, and informally charging them with paying union drivers less than the union wage and with hiring non-union drivers. In Minneapolis a reduced service plan has been put forward. Milk would be delivered for $.09 a quart plus a $.03 delivery charge for any number of bottles. The companies suggested that people buy milk only once in two days.

Peace Champions.—Frank B. Kellogg, former World Court judge and Secretary of State, died at his home in St. Paul on the eve of his eighty-first birthday. Possessing an astounding capacity for work and extraordinary tenacity, he was admitted to the bar in 1887 and soon became successful in the practise of law and in politics. In 1917, he represented Minnesota in the United State's Senate and later became Ambassador to the Court of St. James's. Appointed Secretary of State in 1925 by President Coolidge, he sponsored the Kellogg-Briand Pact which outlawed war as a national policy. He received the Nobel Peace Prize for 1929 and served for a time as one of the judges of the Permanent Court for International Justice at The Hague. Newton D. Baker, Secretary of War in President Wilson's Cabinet, died at his Cleveland home on Christmas day at the age of sixty-six. During the World War he raised the largest army in our history in the shortest time that any such force (4,000,000 men) has ever been raised in the history of the world. Outside the practise of law, he once said, "my two major interests are international affairs from the point of view of helping to build up in the world effective, constructive agencies for the preservation of world peace, and, second, the extension of educational opportunity and the adaption of education to the present condition of the world so that democracy can have a chance to act with intelligence."

Non-Catholic Religious Activities.—The main services rendered by Christian missionary activity is bulwarking individual freedom against totalitarianism, Right Reverend Henry St. George Tucker, presiding Bishop-elect of the Protestant Episcopal Church in the United States, said in an address in Philadelphia. Detailing the loss of individual liberty under dictatorships, Bishop Tucker urged a world-wide missionary movement focused on a desire to adjust "things that are wrong" without the compulsion of laws. * * * A common service to Negroes and whites is urged in a race relations message issued by the Department of Race Relations of the Federal Council of Churches in preparations for Race Relations Sunday, February 13. "The major racial problem in America is the relation of Negroes and whites," says the message. "There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Negroes." Negro housing in America is termed in the message "a disgrace to any nation." * * * The year 1937 has seen Southern evangelical churches taking long strides away from rigorous denominationalism. The most noteworthy feature of this trend has been the surprisingly decisive vote by which the Southern Methodist annual conferences have favored uniting with their Northern brethren. There were many other equally significant events. The Southern Baptist Convention meeting in New Orleans refused to be ruled by precedent and adopted resolutions improving the economy and efficiency of Baptist work throughout the entire South. The plea of Dr. John D. Freeman, Southern Baptist executive secretary, for more capable ministry to relieve the existing shortage caused by expansion of rural churches, was answered by the creation of an executive board to specialize in the development of rural churches. Methodists and Baptists in all their Southern conferences endorsed roundly the determination of their churches to keep alive their mission work in China despite Japanese aggression.

Supreme Court of Knowledge.—Professor Etienne Gilson at the Harvard Tercentenary celebration last year urged universities, scientists, artists and philosophers to assume the responsibility of teaching that "there is a spiritual order of realities whose absolute right it is to judge even the State, and eventually free us from its oppression." Accepting this challenge, the American Association for the Advancement of Science considered practical means, at its annual sessions in Indianapolis, to unite the scientists of the world's democratic countries into

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an articulate body of organized knowledge in order to focus the scattered light of man's collective wisdom upon the troubled paths men and nations now travel. This "court" would exert a moral force on political and social spheres similar to the force exerted on these realms by the medieval universities, particularly the University of Paris. Dr. F. R. Moulton, executive secretary of the association, declared that science is the first-line defense of freedom of the mind and that of all things it is on the whole most nearly objective and least involved in the prejudices and emotions of men. He advocated an extension of the work of the association among the rising generation who will soon be determining the policies of the world. This movement is receiving the support of the British Association for the Advancement of Science.

Legal Gambling.—The rehabilitation and progress of gambling reached another stage when the City Council of Chicago voted 43-4 to license "pari-mutuel brokers" to handle bets on horse races, and when Mayor Kelly signed the law on December 24. With the avowed purpose of putting the gambling business in the open, driving out hoodlums and raising $2,000,000 a year revenue with which to restore the pay of 18,000 municipal employees to pre-depression levels, the city government acted after hot debate. The fifty-year-old state law prohibiting betting on horse races was changed in 1927 when mutuel betting at tracks was legalized. Governor Horner and many others believe this local law permitting wagers away from tracks is illegal, and a test is expected soon. The city administration claimed that current gambling is huge and most hypocritical. They pointed out that hundreds of bookmakers have been rounded up by the police but that none has ever been convicted. According to the new law, brokers must prove their good reputation and pay a semi-annual fee of $500, $1,000 or $2,000, depending on the location of their offices. They may accept wagers, wire them to tracks and charge a 5 percent commission.

Labor.—The peace negotiations between the C.I.O. and A.F.L. definitely broke off before Christmas. It is expected now that the A.F.L. will revoke the charters of the suspended C.I.O. unions and that the C.I.O. will call a convention and adopt a constitution and that the result will be genuine and complete dual unionism. An article appearing in the paper of the Ladies' Garment Workers Union, registered the Union's "profound regret" at the failure of the negotiations and expressed incredulity at the prospect of continued civil war in labor ranks. * * * After eighteen months of investigation, the La Follett Subcommittee report on interference in the rights of labor was issued to the public. The report charged 2,500 business firms, including very many of the most prominent, with hiring 3,871 known industrial spies from 1933 to 1936. The intention was expressed to pass new laws prohibiting such practises. Many of the accused firms protested what they called a confusion between spies and perfectly proper guards. * * * The fight of Mayor Hague of Jersey City against the C.I.O. continued unabated. He claimed the union leaders "are opposed to any city which can boast about the absence of unrest and the freedom from labor disputes." C.I.O. speakers and leaflets are not allowed in his city—a possessive relationship he has emphasized in newspaper interviews. The Civil Liberties Union took the lead in fighting the Mayor's policies and actions. * * * Concluding the investigation it commenced May 26, the NLRB issued a 24,000-word report on the Ford Company and issued a cease and desist order to stop alleged anti-union practises. The report charges the company with espionage, coercion, the formation of a company union and the dismissal of workers for joining the U.A.W. The Ford Company stated: "The decision of the board is based on prejudice. It is not founded on the facts in the record. It is wrong and unjust. The company will appeal the decision to the United States Circuit Court of Appeals."

Rise in Unemployment.—The Secretary of Labor revealed that jobs in industrial employment had fallen almost 570,000 during the month of November. In the same period weekly payrolls dropped $25,900,000. "The most pronounced losses in employment in the eight-one manufacturing industries reporting declines were of a seasonal nature. In many instances, however, the usual seasonal curtailments were accentuated by the slackening of business activity." The largest curtailment of employment occurred in the following industries: canning and preserving; blast furnaces, steel works and rolling mills; saw mills; men's and women's clothing; boots and shoes; foundry and machine shop products; cotton, woolen and worsted goods. The Federal Reserve Board reported a continued decline in industrial production and increased unemployment during November and the first three weeks of December, "reflecting chiefly a sharp reduction in the manufacture of durable goods. . . . There were decreases also in the number employed in trade and other non-manufacturing lines." The continuation of the present trend was estimated to bring about the addition of 2,000,000 unemployed by the end of winter.

Forest Control.—In his annual report, F. A. Silcox, chief of the Forestry Service of the Agricultural Department, advocated public regulation of private forest lands for the protection of vital public interests. Such control, however, would be subject to the right of local representation and appeals so as to bring it entirely within the pattern of true democracy. Forest lands of the United States total 615,000,000 acres. About 70 percent is privately owned and slightly less than 30 percent is publicly owned. Six million people get their daily bread from industries dependent on forest resources. Farm woodlands help support 2,500,000 farm families each year. Mr. Silcox also pointed out that forest lands retarded too rapid run-off of water, helped control erosion and floods and conserved soil and moisture; that water from forested slopes was the life blood of many cultivated crops; that forest lands also furnished food for domestic stock and most of the remaining big game, and that the national forests alone provided healthful recreation for more than 30,000,000 persons each year.

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The Play and Screen

Three Waltzes

THOSE who pride themselves on being always up to the minute will probably not like "Three Waltzes." It has no social significance, its story has been told upon the stage more times than perhaps any other, and its music is the music of gaiety and grace. There is no Big Apple, though there is one Can-Can, and the orchestra neither squeals, squeaks, blares, nor thumps. The audience is given time to think, and time to feel; its responses are not the automatic physical reactions from the galvanic battery of jazz. When to this is added the fact that the music of the first act is by Johann Strauss, sr., that of the second by Johann Strauss, jr., and that of the third by Oscar Straus, you can see what musical delights there are.

The story adapted from a play of Paul Knepler and Armin Robinson by Clare Kummer and Rowland Leigh tells how a young Count Hohenbrunn had loved a young Miss Hiller, losing her in the Vienna of 1865, and in the Paris of 1900, but winning her at last in the London of 1937. This is an old, old story indeed, and though it is retold with no particular invention, it still has its charm for all but the up-to-the-minute boys. These will prefer "The Cradle Will Rock," or "I'd Rather Be Right" or the Winter Garden, and will dismiss "Three Waltzes" as nostalgic nonsense, with perhaps a perfunctory bow to the music of Johann Strauss, jr. Well, let them—the rest of us can sit in our seats and enjoy it all, oblivious to Spain and Russia and murder generally.

One of the interesting things of the evening lies in the comparison of the three Strausses. It is an object lesson in changing times. Johann, sr., is melodious, rhythmic, simple, almost naif; Johann, jr., is equally melodious and rhythmic, but richer, fuller-bodied, with greater invention, and deeper feeling; Oscar Straus is melodious and rhythmic, neither simple nor naif, but lacking in the spontaneous quality which makes Johann, jr., the only true genius of the three. But all the music is infinitely superior to what we get today. If it is not up to the minute, it is the minute and not the Strausses who are at fault.

The Messrs. Shubert have given it a worthy production. Kitty Carlisle sings and acts the three generations of Hiller girls with charm and skill, and Michael Bartlett as the three young Hohenbrunns has an excellent voice, and when he learns to put a little more fervor into his acting will be a worthy mate. Glenn Anders is good as the ancient in the last act, less satisfactory as a younger man. Ann Andrews gives an incisive performance as a French noblewoman, and Marguerita Sylva a truly beautiful portrait of an aristocrat of old Vienna. The dancing is throughout admirable with a special word for Rosie Moran. The settings of Watson Barratt and the costumes of Connie De Pinna are rich, yet in admirable taste except at Maxim's, where they are not intended to be. (At the Majestic Theatre.)

Between the Devil

THE LATEST Howard Dietz-Arthur Schwartz musical comedy, while scarcely a masterpiece, is on the whole a very enjoyable show, played, sung, and danced by clever people. Its plot is neither original nor the dialogue particularly witty, but they permit Jack Buchanan, Adele Dixon and Evelyn Laye to show themselves at their best. Miss Laye sings on the whole charmingly, and Mr. Buchanan is as gay and debonaire as he was in the days of "Charlot's Review." Miss Dixon reveals herself as a singer, an actress, and a personality, as one of the most unusual young artists England has sent us in some time. She has temperament, beauty, variety, and a fire unusual in a young English actress. Vilma Ebsen dances charmingly, and the chorus is of a type of beauty that recalls the days of "Floradora." The music is catchy if undistinguished. The book is well directed by John Hayden, and the dances by Robert Alton. Despite one or two moments in doubtful taste, "Between the Devil" will serve to while away a pleasant evening. (At the Imperial Theatre.)

GRENVILLE VERNON.

Rosalie

THE ZIEGFELDIAN "ROSALIE" was generally conceded to be a super-extravaganza musical comedy on the stage; using the words of Hollywood, it is supercolossal on the screen, in glittering lavishness, in gargantuan size, spreading spaciously and populously over two long hours. There are noticeable, however, aside from any dimensional observations, some pretty strong characteristics, among them the expert rewriting done by William Anthony McGuire, who apparently set out to out-Ziegfeld Ziegfeld; the vast dance spectacles of Albertina Rasch; Cole Porter's hit tunes; Nelson Eddy's singing; Eleanor Powell's dancing; and the quality performances of Frank Morgan, Edna May Oliver, Ray Bolger and half a dozen others. All of the cast and technical staff engaged to fabricate this musical comedy magnitude are of the best. Questionable is that magnitude.

Hollywood Hotel

LESS lavish and spacious than "Rosalie" is Warner Brothers' candidate for current musical comedy supremacy, although the production is far from being shabby. But, what is lacking in profuse staging is more than balanced, and more entertaining, by reason of the more democratic nature of the story and its sparkling romance and humor. The inspiration for the script was a behind-the-scene farcical presentation of radio and film talent in Hollywood, based on the Campbell Soup "Hollywood Hotel" air program. A boy and girl talent success story is enacted by Dick Powell and Rosemary Lane, aided handsomely by Lola Lane, the late Ted Healy, Alan Mowbray, Frances Langford and even Louella Parsons, Hollywood Hotel's newspaper-writing air hostess, making her first screen appearance. Music and songs are tuneful and plentiful, provided by Raymond Paige and Benny Goodman and their respective orchestras.

JAMES P. CUNNINGHAM.

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Communications

WHAT DO THEY THINK OF MUSSOLINI?

Rome, Italy.

TO the Editor: In your issue of November 26, 1937, there appears an article by Catherine Bradshaw entitled, "What Do They Think of Mussolini?" Having known Italy for forty years in all, and intimately for the last half of this period, I am impelled to give it as my opinion that this article must inevitably give your readers a very wrong impression of Italy of today, and as a lover of fair play I shall be grateful if you will have the courtesy to publish this letter.

I do not propose to deal with all of Miss Bradshaw's misstatements although it would not be difficult to do so, but shall limit myself to dealing with the one paragraph in which the "bull point" is contained in the fantastic statement that "from June to September of this year the cost of living has tripled in Rome and that outside the city prices were even higher."

If we consult the monthly official bulletin of prices, Bollettino dei Prezzi, published in the *Gazzetta Ufficiale del Regno d'Italia,* whose statistics are invariably reliable, we see the correct figures which are as follows: calculating the index of the cost of living in June, 1928, at 100, the figure for April, 1937, was 87.77, in May it was 90.22 and in September 94.17. The total increases from May to September, 1937, was 3.95, or roughly 4 percent. Miss Bradshaw makes the preposterous statement that the rise during this period was 300 percent. This lady might have had considerably more justification for such an assertion had she been dealing with the rise in the cost of living in some other countries which shall be nameless. During this period certain luxury articles in Italy did increase at a somewhat higher rate than 4 percent but rents and the food of the poorer classes remained unchanged.

Taxes, during the period in question in Italy, also remained unchanged, whereas salaries and wages had been increased by a rise of from 8 percent to 12 percent in the late spring of 1937.

With reference to Miss Bradshaw's remarks on Ethiopia, I can speak from personal experience as I know the country well. It is, roughly speaking, three times the size of Italy; one-third is a howling desert, one-third consists of high mountains and feverish jungle, but the remainder will in a few years, I believe, under Italian administration, prove to be "a land flowing with milk and honey," an utterly impossible achievement in a century of time under the incompetent rule of the ex-Emperor Ras Tafari.

In this connection I beg to refer any of your readers who may be interested in the subject to a fascinating work, "Through Unknown African Countries," published in New York in 1897 by a notable American explorer, Dr. Donaldson Smith, whose only fault was that he was no good at advertising himself. The final paragraph of this book, as far as I can remember it, reads somewhat as follows:

"I hope that the day may come when the savage and brutal rule of the Amharas over the many peaceful races they have so savagely exterminated, will be succeeded by that of a civilized power."

Knowing Abyssinia as I do, I have no hesitation in saying that despite the ex-Emperor's promises to the League of Nations the index figure of barbaric atrocities in parts of Abyssinia in 1935 was quite comparable to the figure in 1897 when Dr. Donaldson Smith wrote these prophetic words.

In regard to the "fruit famine" which Miss Bradshaw predicted for this present winter when she stated that "the winter fruit in Italy is being destroyed by fruit rot," I can only remark that I write this letter in Italy where we are now well on into December and I have never in all the time I have been in Italy seen fruit of a higher quality, more abundant or more reasonable in price than at the present moment.

With reference to Miss Bradshaw's remarks on the spirit of the Italian volunteers in General Franco's army, and of the discontent of their relatives at home, I can only say that I am, as a Catholic Englishman, deeply concerned as to the fate of our religion in Spain. Several of my friends (not necessarily fellow Catholics), such as Major Yeats-Brown, Sir Arnold Wilson, M.P., General Sir Walter Maxwell-Scott and others in whose judgment I have full confidence, have recently visited the parts of Spain, originally ravaged by the Reds, but now in the hands of the Nationalists. These unimpeachable eye-witnesses are unanimous in their praise of the state of peace and order which obtains in Nationalist Spain; as far as foodstuffs are concerned they all say the same thing, that there is a superabundance. This evidence would seem to definitely refute Miss Bradshaw's story of the huge amounts of foodstuffs exported from Italy to Spain to the detriment of the Italian people.

Here again let us consult the official statistics: Italian exports to Spain in 1935 were valued at 93,389,000 lire; in 1936 they fell to 12,887,000; in the first nine months of the present year they had risen to 40,589,000, which is a still lower figure than that for the corresponding period of 1935.

With regard to the Italians, who are fighting for us Catholics and for the cause of civilization in Spain, I may say that they are *all* volunteers. I know many of them personally, and I can assure you that neither they nor their relatives shirk the issue. They believe, as I do, that, in contrast to Stalin who stands for pure (or rather impure) materialism, destruction of the family and no God, Mussolini is the active defender of religious beliefs, of family life and of all spiritual values.

Lest I be accused of undue bias, I would state that, much as I admire what Fascism has done and continues to do for the Italian people and above all for the working classes of Italy who were so shamefully exploited under previous so-called Social-Democratic régimes, I am *not* a Fascist.

LT. COL. CYRIL ROCKE,
Formerly British Military Attaché in Rome and Private Chamberlain to Pope Benedict XV.

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SAINTS OF THE ORTHODOX CHURCH

Emmitsburg, Md.

TO the Editor: My principal authority for the statement to which the Reverend P. Chubaroff takes exception, in his letter in the December 17 issue of THE COMMONWEAL, is the Reverend Bernard J. Otting, S.J., professor of fundamental dogma and for many years dean of the faculty of sacred theology at St. Louis University, St. Louis, Missouri. In his discussion of the "Notes of the Church" he always insisted upon the difference between the cult of saints in the Catholic Church and the uncertain criterion of sanctity employed by members of the Orthodox Church subsequent to the schism with Rome.

Father Chubaroff claims that the two tests of sanctity in the Russian Orthdox Church are a "virtuous life and miracles." Does he contend that miracles are wrought by God on behalf of a schismatic body? Does he accept the cult of "Saint Photius," whom the Orthodox Christians regard as the great champion of their cause? According to the Reverend Adrian Fortescue, Ph.D., D.D. ("The Orthodox Eastern Church," page 165), Photius in the calendar of the Orthodox faithful "appears always as a saint. In exile he is the most patient and heroic of confessors, on the patriarchal throne he is the grandest and justest of bishops; he is the most learned and orthodox of theologians, and always, whether prosperous or persecuted, the hero of their independence of Rome. They keep his feast on February 6, and their hymns overflow with praise of him." Photius is only one of the saints venerated in the Orthodox communion whose cult has never been accepted by the Universal Church.

The learned Benedictine, Dom Ch. Poulet, in his "Histoire de L'Eglise," Volume II, page 523, writes the following criticism of the Orthodox piety: ". . . En réalité, la superstition a remplacé la dévotion." It is this superstition which the unholy rulers of Soviet Russia try to exploit by exposing the embalmed body of Lenin for veneration.

REV. JOSEPH F. THORNING.

PRICES

Portsmouth, Ohio.

TO the Editor: In the issue of December 17 under the caption, "Prices," you state that the government is determined to fight the outrageous cost of building materials, and further go on to say that this all seems reasonable and also imply that there are various groups who market various products under monopolies and trusts.

If you would make a detailed study of your accusations in this article you will find they are wholly ungrounded. The price of roofing materials, lime, cement, common brick, have increased but very little since they reached their lows during the depression. You do not take into account in this article an increase in labor which is roughly 25 percent, and the staggering new taxes under which we now labor; and accountable for part of the high cost of a building is the inclusion of what a few years ago was a rank luxury and has now become a necessity.

In the last line in this article where you state, "the burden of proof should always fall on those speaking for higher prices," sounds to me like foreign justice where a man accused is guilty until he proves himself innocent. You go on to say that "dealing with prices, the government is undoubtedly dealing with fundamentals." That depends entirely upon what you term "fundamentals" and who the personnel is that determines these fundamentals. There has been a lot of publicity released by the administration which is not fundamental but has a popular appeal to a great number of voters and hurts the least number, about this question of the cost of building materials. I fear you have been the recipient of some of this propaganda and passed it out without due investigation.

I am a recent subscriber to your magazine and have appreciated and enjoyed it very much, but I could not let this editorial go by without comment.

CON HEARN.

New York, N. Y.

TO the Editor: Your issue of December 17 in the Week by Week columns has a paragraph entitled "Prices." In it there is said: "Specifically the government is apparently determined to fight the outrageous cost of building materials." Cement, glass, steel are taking NRA too literally and prices should come down. But how about labor? It is entirely out of line with all other services and the government has laid equal emphasis on it. Labor costs in the building trades are so high that only the taxing power can pay them; all private building is stifled. Fair comment would seem to require the inclusion of both and, remember, labor is a large part of the cost of material.

W. J. HANNA.

WHERE IS USAGE BRED?

Pontiac, Mich.

TO the Editor: With your "Engineers are human just like I am" editorial followed by Robert Withington's excellent article in the December 17 issue, you seem to have started another very interesting discussion.

It was surprising indeed that Mr. Withington did not include Hollywood in his criticism of the press and the radio for their careless usage of our language. Comparatively speaking, I do believe there are more chronic solecists among our would-be cinematograph artists than among our newspaper writers and radio announcers. Actually, it is a rarity to attend a motion picture today and not hear at least one flagrant violation of the rules of grammar. Possibly some "Legion of Correct English" will have to join the already very effective Legion of Decency.

Incidentally, since Mr. Withington is more or less carrying the banner for the purists, was he not a bit liberal in his usage of the word "illiterate" and does one amalgamate two grammatical constructions? But congratulations for a splendid article in a splendid magazine.

FRANCIS E. RATERMAN.

Editor's Note: Due to the great demand for copies of the article, "Parents and Paganism," by Blanche Jennings Thompson, we have placed an additional order for reprints, which are now available at $.50 for 100.

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Books

An American Catholic Version

The New Testament: A New Translation from the Original Greek, by Very Rev. F. A. Spencer, O.P.; edited by Charles J. Callan, O.P., and John A. McHugh, O.P. New York: The Macmillan Company. $4.50.

THE APPEARANCE of a new translation of the New Testament by a Catholic is something of an event in our history. The Westminster Version, made by a group of scholars, was the last, and before that we have to go back to Bishop Kenrick's Gospels in 1849 and to Lingard's Gospels in 1836. The dissatisfaction with our many current English texts, all falsely called "Douay," goes back a century. Cardinal Wiseman's words are recalled: "To call it any longer the Douay or Reims is an abuse of terms. It has been altered and modified till scarce any verse remains as it was originally published." It is recognized that Bishop Challoner's enormous labors in 1749-1752 brought about, in Cardinal Newman's words, "little short of a new translation," though it continued to be called "Douay." What Challoner really did was to revise the Douay by correcting it against the Authorized (Protestant) Version, so that, as Newman also said, "Challoner's version is even nearer to the Protestant than it is to the Douay." Yet Challoner became the basis of all current English and American editions of the "Douay Bible," but his version, at least of the New Testament, has in its turn been so often revised that ours now bears almost the same relation to his as his did to Douay.

For this reason our American Bishops in 1935 decided on a new edition or revision of the New Testament for this country. It can be said at once that the late Father Spencer's translation, carefully reviewed by eminent Scripture scholars here and abroad, is perfectly fitted to be an authorized American Catholic version. It is dignified and readable, and yet fully modern in its phrasing. Its accuracy is vouched for by the careful censorship it has undergone. Its editors are to be congratulated on bringing it from oblivion. In the interests of historical fact, it is to be noted that the claim on the jacket that this is "the second which has ever been put into English" (from the Greek) cannot be maintained. Prior American Protestant translations from the Greek immediately come to mind: Thomson's (1808), Kneeland's (1823), Sawyer's (1858), Norton's Gospels (1855), Noyes's (1869), Julia Smith's (1876), Weymouth's (1902) and many others. This inaccurate claim, however, does not detract, of course, from the merit of Father Spencer's work. A more serious thought arises from the fate of earlier Catholic translations, Nary's, Witham's, Lingard's, Geddes's, Kenrick's. They all failed, and apparently because they did not bear the magic name "Douay," which has become synonymous in our people's minds with "Catholic," though the Douay-Reims version long since ceased to be in any modern text. The question is, will this or any other version ever be recognized as our official text?

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Cultured Psyche

Debussy, by Oscar Thompson. New York: Dodd, Mead and Company. $3.50.

Of Men and Music, by Deems Taylor. New York: Simon and Shuster. $2.50.

SOME years ago, in these columns, this reviewer deplored the absence of a biography of Claude Debussy, the composer who gave impetus to the entire realm of tonal creation at the beginning of the twentieth century, and roused the Latin nations in general and the French in particular from their Wagnerian mesmery.

Lawrence Gilman, who has easily done more than any other American critic to elucidate and propagate Debussy's music in the United States, seemed the logical biographer of Debussy in this country; but he has been occupied with a monograph on his other love, Wagner, the while three biographies of Debussy have appeared: Leon Vallas's penetrating and sometimes clairvoyant study of the composer, with "the man" considered *con sordino* when indeed not with silence well held; Lockspeiser's critical study from England; and now Oscar Thompson's very human assay of France's foremost composer since the eighteenth century.

Perhaps this recent biographic interest in Debussy reflects the public pulse, publishers being—publishers. Indeed, the renewed interest in Debussy, transcending the "serious groups of little thinkers," seems aflux in the cosmos: Toscanini is toying with the idea of bringing Debussy's strangely beautiful stage work, "Pelléas et Mélisande," to the Salzburg Festival for next summer; Stokowski, when he took his Philadelphia Orchestra on a tour of the nation two seasons ago, playing many a remote "stopover" date, observed that Debussy's "Faun" was the most requested and enthusiastically received work on the programs; several nation-wide polls of the millions of radio listeners began divulging Debussy as supplanting Tschaikowsky and Wagner, the traditional winners of all such polls and "request programs" in the United States these many decades.

For the composer of "Pelléas," "La Mer" and "Le Martyre de Saint-Sébastien" to speak so movingly and directly to the general American public gives but a hint of the strata of musical culture residing in America's millions—especially now that the old school music teachers, predominantly Teutonic and bounded by "the Three B's" of music, has gone with the winds.

As "frankly" considered by Mr. Thompson (who now occupies the music critic's desk of the New York *Sun*, and is editor of *Musical America*), Debussy's life makes engrossing reading even for a deaf mute; while for students of the culture of man and the twist this can take in the individual, this biography is a "must." Down the ages of music there has been no more cultured psyche than Debussy; he has that fabulous culture of, say, Proust or Santayana. Most composers, outside of their music (and many within it!), are insensate.

Deems Taylor's work is a witty and gay collection of exciting musical bric-a-brac, in the racy style of that grand page of the lamented New York *World*, when Taylor's neighbors on the page were the unmusical Heywood Broun and the very, very musical F. P. A. The critic and composer, and now commentator of the broadcasts of the New York Philharmonic and Andre Kostelanetz's novel radio music, might have written his latest tome by the happy expedient of "instantaneous recording" of his chats and suppers in the Blue Ribbon or the Sert Room, so spontaneous is each brief "column." Some of his "gags" are very Dorothy Parker: "Two Arts Don't Beat As One." Few composers take up the pen in their art; whenever they do write on it, they are extremely rewarding.

WALTER ANDERSON.

Literary Tendencies

Modern Fiction: A Study of Values, by Herbert J. Muller. New York: Funk and Wagnalls Company. $2.80.

PROFESSOR MULLER is chiefly concerned with the novel's reflection, during the past sixty years, of a "pursuit of meanings and values"—a "search for salvation" amidst the confusions and uncertainties of modern times. Also, he is interested in whether or not "recent" novelists can "satisfy the deeper needs that ancient tragedy served so gloriously." He devotes introductory sections of his study to a discussion of pessimism, realism, psychology, humanism, catharsis, and general literary theory; and then examines, with emphasis upon criticism rather than text, the work of Flaubert, Hardy, Zola, several English and American naturalists, Joyce, Proust, Mann, several proletarian writers, and a number of other novelists, including Hemingway and Wolfe. The best of these writers, he concludes, not only can, but do, satisfy the needs served by ancient tragedy and there is nothing in the temper of our times "necessarily fatal" to tragedy's essential values.

Although occasionally verbose or overly fond of riding certain critical theories (especially those of L. A. Richards), Professor Muller writes with distinction—in a style that is well-knit, richly reflective, and felicitous in its use of the telling phrase. Moreover, he has some sane things to say. He excoriates those novelists who see life minutely instead of whole; he condemns others for identifying "the real and the sordid"; he laments our confusion of intensity with warmth, or tumult with depth; he finds naturalism an inadequate answer to "the modern prayer for certainty"; and he reiterates his belief in Arnold's dictum that art should in some way "offer a criticism of life."

But he fails ever, quite, to score a knock-out. He lands some good punches and then, too often, helps his opponents to their feet again. He weakens his judgments with extravagant concessions. Caldwell, Dos Passos and our proletarian-naturalists have, "despite" their faults, served as "a healthy corrective"; Faulkner's "Sanctuary" may be downright obscene, but "even so" it "deserved the attention it received." A writer, as Eliot said, must be either a naturalist or a supernaturalist; and yet, we can "leave in abeyance the question of what and why things are, and substitute" the humanist doctrine of human dignity. Pes-

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simism is deadening, but even the pessimist is more charitable "than the optimist who is in touch with the Absolute." And the "importance and value" of naturalism—rather than its faults—should be "given the last word."

Professor Muller sees no "cause" in literary criticism that needs "dying for" at present: many of his conclusions reflect this view of his. He thinks of the critic as a "sheep-dog" who may slightly mold, but not direct, literary tendencies. And, though he does some much-needed snapping at certain vitiating influences, he does not often enough get them effectively on the heels.

C. JOHN MCCOLE.

John Wilkes Booth

This One Mad Act: The Unknown Story of John Wilkes Booth and His Family, by his granddaughter, Izola Forrester. Boston: Hale, Cushman and Flint. $3.00.

AT LAST the neglected fields of American history are receiving the critical attention that they have long deserved, but not had until recent years. Much of our history needs to be rewritten in the light of new discoveries and from the perspective of time, for while there has been a wealth of scholarly monographs on isolated subjects, there have been few well-written books for the general reader. Mrs. Forrester's astounding biography of her grandfather falls into this latter class.

The accepted story of Abraham Lincoln's assassination by Booth was shattered last year by the evidence offered in Otto Eisenschimel's "Who Killed Lincoln?" Mrs. Forrester offers unimpeachable evidence that Booth did not die in the flaming barn at the Garrett homestead in Maryland. It was convenient for the powers that were at the time, that Booth should be dead; and so his death was staged, his supposed accomplices in the murder were hung, and everybody else involved in the case was silenced by condemnation to the Dry Tortegas and other silent prisons. It was unhealthy to have an interest in the true facts during Secretary Seward's lifetime, and so the whole question of Booth's fate became a dark mystery. Even today Mrs. Forrester found difficulty in ferretting out the truth about her grandfather, although her difficulty was family reticence about the skeleton in the closet, rather than wilful misrepresentation of the truth.

Her book is too long and too good to paraphrase. It is enough to say that she has made an absorbing thriller out of the Booth case, seemingly thrown new light on an important stage of our national history, and given a charming picture of the theatrical life of the period of Adah Issacs Menken, Edwin Booth and Augustin Daly. She unfolds the story of John Wilkes Booth by describing her own gradually awakening consciousness of the fact that her grandfather had done something too terrible ever to be mentioned. So the book is also her autobiography, as well as Booth's life story. The work is carefully documented, and has a number of appendices of great interest to students of the period. Unfortunately the book has been badly proofread and there are many stupid typographical blunders.

MASON WADE.

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Church and State

The Separation of Church and State in Italian Thought from Cavour to Mussolini, by S. William Halperin. Chicago: The University of Chicago Press. $2.00.

EVER since the unification of Italy many loose statements and remarks were current among historians and political scientists on the question of separation of Church and State. Liberal, anti-clerical and anti-Catholic writers read their own thoughts into the writings of Italian political thinkers, and their general conviction was that the advocators of separation were generally animated by antagonism or even hatred of the Catholic Church.

Mr. Halperin performed real service, when he disproved erroneous assumptions, and in a clear and fluent narrative fully developed this complex problem of Church and State in Italy. The author makes the Italian political philosophers talk for themselves; by judicious selections from their own writings every important theory is clearly developed, and not a single important thinker is omitted. The little volume with the large information leaves no doubt in the minds of scholars and general readers alike about the reasons and purposes of the various theorists; the long road from the Cavourian "free Church in a free State" to the Fascist "system of collaboration between two sovereignties" conclusively shows the sincerity of the protagonists of the various arguments.

The most praiseworthy quality of the book is the author's absolute impartiality; there is no endorsement of any particular view, no siding with this or that group. It was selected by the Cardinal Hayes Literature Committee as one of the sixteen best recent historical books.

TIBOR KEREKES.

Waste

The Wasted Land, by Gerald W. Johnson. Chapel Hill, N. C.: University of North Carolina Press. $1.50.

THIS is a useful addition to the ever-increasing volume of literature on the South that has recently been coming from the press. It is in the nature of a vest-pocket edition of Howard W. Odum's large volume, "Southern Regions of the United States."

The theme of the volume is that the South is a wasted land, that it is characterized by waste of natural resources, of human resources, of energy, and of time—and that the one remedy for the problem is to stop the waste. How, precisely, that is to be done the author does not pretend to show in detail. It is true, he stands unequivocally for regionalism, and insists that the one-crop system—cotton—must go. Likewise, he considers essential a better leadership and a higher development of the South's institution. But these and other points that he makes, Mr. Johnson admits, only indicate "the direction of the answer."

In spite of the discouraging picture of enormous waste that the volume portrays, a decided note of hopefulness runs through it. If the needs of the South are immense, insists the author, her untapped resources are no less enormous. Mr. Johnson has done a service to the South, and to the nation, in writing this popular little volume.

EDGAR SCHMIEDELER.

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Briefer Mention

Pepita, by V. Sackville-West. New York: Doubleday, Doran and Company. $3.00. The author of "The Edwardians" opens the Sackville-West cupboard to parade with enthusiastic affection and her customary charm the extravagant eccentricities of her gypsy-dancer grandmother who was not her grandfather's wife, and her beautiful, spoilt, Dali-esque mother whom Rudyard Kipling considered "on mature reflection, *the* most wonderful person I have ever met."

International Aspects of German Racial Policies, by Oscar I. Janowsky and Melvin M. Fagen. New York: Oxford University Press. $2.00. An emphatic denial that national sovereignty is so absolute that a government may without limit oppress whole groups of its citizens. The issues involved in the Reich persecution of "non-Aryans" are ably discussed in the light of international practise during the past three centuries.

This Troubled World, by Eleanor Roosevelt. New York: H. C. Kinsey and Company. $1.00. The First Lady comes before us again, this time with a plea for peace. Herein are her suggestions, for peace. She advocates a change in human nature, "more self-discipline and self-control," before we have a cooperative spirit between nations. Further, she puts forth a plea for "government ownership or the strictest kind of government supervision," and many ideas that can be worked for immediately.

St. Benedict, by Dom Justin McCann. New York: Sheed and Ward. $2.75. Very few of the details of the life of this great Father of Monks are known but all the available evidence has been carefully evaluated by the scholarly Master of Oxford's St. Benet's Hall. Several chapters are devoted to the Rule—the finished expression of the monastic ideal.

Burning Question, by Louis Wallis. New York: Willett, Clark and Company. $.75. Should taxes be taken off developed land and placed on that which is undeveloped? Concrete examples of this, the history of land taxes, its pressure on industry, and the ever-pressing question of city slums, all are dealt with in a fashion that is most interesting and instructive. The author in closing comments on Henry George's philosophy and contrasts it with the economics of "Progress and Poverty."

CONTRIBUTORS

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Bernadette Bowman is a new contributor to The Commonweal.

Cornelia Craigie writes for current periodicals.

Rev. Wilfrid Parsons, S.J., author of "Mexican Martyrdom," is librarian at Georgetown University.

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C. John McCole is the author of "Lucifer at Large."

Mason Wade contributes to current periodicals.

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